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- ELOQUENCE**—is power, because seeming prudence. iii. 75:—seemeth wisdom both to themselves and others. iii. 89. with flattery, disposes to confidence in them that have it. iii. 89:—both joined with military reputation, dispose men to subject themselves to those that have them. iii. 89-90. passion makes eloquent. iii. 248:—eloquence draws others into the same advice. *ibid.* without powerful eloquence, the effect of reason little. iii. 701:—may stand very well together. iii. 702. its nature, to exaggerate, or to make *just* seem *unjust* &c. ii. 137:—takes its principles of reasoning from vulgar opinions. *ibid.*:—addresses itself to the passions. ii. 138:—its end not truth, but victory. *ibid.* 162. *wisdom* separated from eloquence, by Salust. ii. 161. iv. 209. is twofold. ii. 161:—the various qualities and ends of each. ii. 162:—the eloquence fit to stir up sedition, what. ii. 162-3. folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212. is but the power of persuasion. iv. 211:—its power in exciting the passions. iv. 212.
- EMANCIPATION**—is the same thing as manumission. ii. 119.
- EMBRYO**—in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407.
- EMPEDOCLES**—a natural philosopher, reckoned a poet by whom. iv. 445.
- EMPEROR**—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375:—were obliged, for keeping peace to regulate the election of the bishops. iii. 529. their epistles were laws. iii. 565. deprived of their power by the popes. iii. 661:—suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694:—must be esteemed accessories to their own and the public damage. *ibid.*
- EMPIRICUS**—Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.
- EMPLOYMENT**—is a sign of power. iii. 80.
- EMPSON and DUDLEY**—were not favorites, but sponges, of Henry VII. vi. 120:—well squeezed by his son. *ibid.*
- EMPTY**—and full, what. i. 107.
- EMPUSA**—what. i. ep. ded.:—sent by Hecate, as a sign of approaching evil fortune. *ibid.*:—the best exorcism against her, what. *ibid.*:—the metaphysical Empusa to be frightened away by letting in the light upon her. *ibid.* the Empusa of Dr. Wallis. vii. 355.
- EMULATION**—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45. the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.
- END**—the last reckoned of extremes, of which the first is the beginning. i. 98:—by some called the *final cause*. i. 131.

- from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.
- he that deserteth the means, deserteth the end. iii. 323:—he that retains the end, retains the means. ii. 106.
- to every end the means are determined by nature or by God supernaturally. iii. 577.
- the reason which commands the end, commands the means necessary to the end. ii. 41.
- is the attaining of what pleases. iv. 32.
- near* and *remote*. ii. 33:—the former as compared with the latter, are *means*. ib.:—the *utmost* end, in this world exists not. *ibid*.
- ENDEAVOUR**—motion made in less space and time than can be given. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.
- of a body moved, which way it tendeth. i. 215:—in motion by concourse, if one of the forces cease, the endeavour is changed in the line of the other forces. i. 215:—in motion in a circle, caused by a movent in a tangent and the retention of the radius, the retention ceasing the endeavour will be in the tangent. i. 215-16.
- all endeavour is propagated in *infinitum*. i. 216, 341:—in an instant of time. i. 216:—in space whether empty or full. *ibid*.
- is still the same, whether there be resistance or not. i. 333.
- to endeavour simply, is to go. i. 333.
- endeavour and pressure, how they differ. i. 333.
- whatsoever endeavourereth, is moved. i. 342, 385, 389.
- endeavour infinitely propagated, though not apparent to the sense, is apparent as the cause of some mutation. i. 342.
- the first endeavour in animal motion, called *appetite* and *aversion*, when. i. 407. iii. 39.
- is the small beginning of motion in man's body, before it appears in visible action. iii. 39.
- is what. vii. 87.
- ENDOR**—the woman of. iii. 414:—foretold Saul his death. *ibid*.⁴²⁶:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. *ibid*.
- ENEMY**—a man is in the power of the enemy, when his person or means of living are so. iii. 288, 208:—obedience to the enemy, then no crime. *ibid. ibid*.
- a declared enemy is not the subject of punishment. iii. 300.
- the *Enemy* hath been here in the night of our ignorance, and sown the tares of spiritual ignorance. iii. 605.
- ENERGUMENI**—a name for madmen, that is, moved or agitated with spirits. iii. 65.
- ENGAGEMENT**—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.
- ENGLAND**—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.
- the monarch had the sovereignty from a descent of 600 years. iii. 173:—yet not considered as the representative. *ibid*.
- and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. *ibid*.
- it was at one time lawful in England, for a man by force to dispossess such as wrongfully possessed his land. iii. 206:—that right taken away by act of parliament. *ibid*.
- the land of, held of William the Conqueror. iii. 234.
- the late troubles in England, arose from an imitation of the Low Countries. iii. 314.
- the civil sovereigns of, recovered their rights on the Churches resigning universal power to the pope. iii. 690:—its Church government *præter-political*. iii. 696:—the dissolution thereof. *ibid*.
- a man's land may be transferred to another by the three estates, without his crime, and without pretence of public benefit. iv. 165:—such has been done. *ibid*.
- was very lately an anarchy, and dissolute multitude of men. iv. 287.
- many times invaded by the Saxons. vi. 159:—had at one time many kings and many parliaments. *ibid*.
- the Lord and gentry more affected to monarchy than to popular government. vi. 205:—but not so as to endure absolute monarchy. *ibid*.:—desire a king, lords, and commons. *ibid*.:—the idea general in the whole nation, that the government was a *mixed* not an *absolute* monarchy. vi. 306, 309, 319.
- claims the dominion of the Sea. vi. 383.
- the name of *Englishman* a name of reproach amongst the Normans in the time of the Conqueror. vi. 9.

ENOCH—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443 :—his translation peculiar to them that please God. iii. 623.

ENTHUSIASM—the supposed possession of madmen with a divine spirit. iii. 102.

ENTITY—*essence, essentiality, entitative, &c.*, insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675 :—not heard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.

ENVY—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47 :—joined with pleasure in imagining ill fortune befalling him. iv. 45.

ἐφαρμοσίς, ἐφαρμογή—how used by Euclid. vii. 192, 196-7.

EPHESIAN—Diana. iii. 225.

EPHESUS—Council of. iv. 400. vi. 176.

EPICURUS—his *atoms*. i. 416 :—his arguments for a vacuum as delivered by Lucretius. *ibid.* :—allows neither to the world nor to motion any beginning at all. i. 417 :—supposes atoms to be indivisible. i. 419 :—and yet to have small superficies. *ibid.* :—the disputes of the Epicureans about *fate* and *contingency*. iv. 182 :—he and his followers. iv. 387-8. vi. 98.

EPILEPSY—the disease of, what. iii. 317 :—supposed by the Jews to be one kind of possession by spirits. *ibid.* :—resembles the possession of the body politic by the spiritual power. *ibid.*

ἐπίσκοπος—an overseer, particularly a pastor or shepherd. iii. 526.

EQUALITY—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135.

no definition of, in Euclid i. 272. vii. 197 :—the definition necessary in geometry. vii. 197.

of equal distribution, the best sign that every man is contented with his share. iii. 111 :—from equality of ability, arises equality of hope in attaining our ends. *ibid.*

the acknowledgement of equality, the *eighth* law of nature. ii. 39 :—the *ninth*. iii. 141. iv. 103.

they are equal, that can do equal things against each other. ii. 7.

equal quantities, what. vii. 197 :—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226 :—no subject of equality but body. vii. 227.

EQUALITY—the finding out of the equality between known and unknown things. i. 90 :—what necessary to such finding out.

ibid. :—is best done by him that has the best natural wit. *ibid.*

EQUILIBRIUM—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355 :—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. *ibid.*

EQUINOX—cause of the precession of. i. 440-43. vii. 102-4 :—why so called. i. 443 :—is said by Copernicus and others, to be a degree in 100 years. vii. 103.

EQUIPONDERATION—what. i. 351 :—plane of, what. *ibid.* :—diameter of, what. i. 352 :—centre of. *ibid.*

two bodies being in equilibrium, if weight be added to one, equiponderation ceases. i. 352 :—no two planes of equiponderation are parallel. *ibid.* :—the centre of equiponderation is every plane thereof. i. 353. if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355 :—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. *ibid.*

the centre of equiponderation of a figure deficient according to commensurable proportions of the altitude and base diminished, divides the axis in what proportion. i. 359 :—the centre of equiponderation of various deficient figures, how to be found. i. 362-3 :—the diameter of equiponderation of the complement of half of certain deficient figures, how it divides the axis. i. 363 :—the diameter of equiponderation, how to be found. i. 364 :—the centre of equiponderation of the half of certain curvilinear figures, where to be found. i. 365 :—the centre of equiponderation of a solid sector, is in the axis divided in what proportion. i. 371 :—of a hemisphere, where it is. i. 373.

EQUITY—actions proceeding from equity, joined with loss, why honourable. iii. 80 :—the want of equity, dishonourable. *ib.* is a law of nature. iii. 138. iv. 104 :—the *eleventh* law. iii. 142 :—the *tenth*. ii. 40. is the *habit* of allowing equality. iv. 110. a court of *justice* and a court of *equity*, their difference. vi. 25.

EQUIVOCAL—in manifest equivocation, no danger. i. 62 :—sometimes may deceive, though not obscure. i. 63. equivocation, is taken away by definition. i. 84.

ERGAMENES—destroys all the priests of Meroe. vi. 281. vii. 74.

ERROR—and falsity, how they differ. i. 55 :—of the mind, without the use of words, how it happens. i. 55-7. iii. 23.

- to err in affirming and denying, what. i. 55-6:—errors of sense and cogitation, by mistaking one imagination for another, or by feigning that to be past or future, which never was nor ever shall be. i. 56.
- errors common to all things having sense, what. i. 56:—proceed not from the senses nor from things, but whence *ibid.*
- to free ourselves from such errors as arise from natural signs, what the best way. i. 57:—such errors proceed from want of ratiocination. *ibid.*:—errors in affirming and denying, from reasoning amiss. *ibid.*
- errors repugnant to philosophy, what. i. 57:—errors in syllogizing, consist in what. *ibid.*:—error from supposing some things to exist necessarily, others contingently or by accident. i. 60:—from placing some ideas in the understanding, others in the fancy. i. 61.
- between true science and erroneous doctrine ignorance is midway. iii. 25.
- error, what it is. iii. 32:—is deception in presuming that something is past or to come. *ibid.*:—error from the length of an account, forgetting what went before. iii. 35.
- not to be avoided without a perfect understanding of words. iii. 90.
- no man's error becomes his own law. iii. 264.
- of *Writs of Error*. vi. 46.
- error is in its own nature no sin. vi. 102.
- ἔρως—signifies desire limited to one person. iv. 48.
- ESDRA—set forth the Scriptures in the form we have it in. iii. 374:—how he relates the death of Josiah. iii. 412.—no obedience promised to him by the Jews. iii. 474. ii. 248:—his restoration of the commonwealth. iii. 517:—of the Temple of Jerusalem. ii. 159.
- ESSENCE—of any body, that accident for which we give it a certain name. i. 117. vii. 221:—same essence, inasmuch as generated, called the *form*. i. 117:—by some called the *formal cause*. i. 131:—not intelligible. *ibid.*
- the knowledge of the essence, is the cause of the knowledge of the thing itself. i. 132.
- abstract essences and substantial forms* iii. 672. vi. 215-16:—the doctrine of, built on the vain philosophy of Aristotle. iii. 674. vi. 215:—fright men from obeying the laws, as birds are frightened from the corn with a man of straw. *ibid.*
- the absurdities that follow the error of *separated essences*. iii. 675.
- signifies no more than if we should talk of the *iness* of things. iv. 394:—is no part of the language of mankind, but a word devised by philosophers out of the copulation of names. vii. 81.
- ESSEX—Earl of, his fortunate expedition to Cadiz. vi. 202:—his son's failure. *ibid.*:—the son made general of the Parliament army. vi. 298, 302:—his character. vi. 302-3:—is suspected by the parliament, and lays down his commission. vi. 326:—his death. vi. 332.
- EST, *ἔστι*—the copula of the Latins and Greeks. iii. 673:—no word answerable to it in the Hebrew language. iv. 304. vii. 81.
- ESTHER—the history of Queen Esther, is of the time of the *Captivity*. iii. 371.
- ETERNAL—an eternal *now*, or *nunc-stans*. i. 413. iii. 35, 677. iv. 276, 299.
- whatsoever is eternal was never generated. i. 431.
- ETHER—a fluid ether so fills up the universe, as to leave in it no empty space. i. 426:—the parts of, supposed to have no motion but that received from bodies floating in them, not being themselves fluid. i. 448, 481.—has mingled in it innumerable atoms of different degrees of hardness, and having simple motions. i. 474.
- etherial substance is the same in all bodies. i. 504:—has no gravity. i. 519:—the reason. *ibid.*
- ETHICS—why have the writings of geometricians increased science, whilst those of ethical philosophers have increased nothing but words. i. 9:—ethical writings, how used to confirm wicked men in their purpose. *ibid.*:—what chiefly wanting in them. *ibid.*
- what ethics treat of. i. 11.
- ETYMOLOGY—is not a definition. vi. 30:—when true, shows light towards finding out a definition. *ibid.*
- EUCARIST—the worship of, is or is not idolatry, according to what. iii. 653-4:—the sacrament of instituted by Christ. ii. 264.
- EUCLID—his axioms, why not principles of demonstration. i. 82:—why they have gotten amongst men the authority of principles. *ibid.*:—the axioms of his First Book capable of demonstration. i. 119:—are not principles of demonstration. *ibid.*
- his definition of the *same proportion*. i. 157:—of *compound proportion*. i. 162.
- has defined parallel *right lines* only. i. 189:—his solid angle, what. i. 198.
- to be taken in hand by the reader, before proceeding to the geometry in *DE CORPORE*. i. 204.

- has given no definition of equality. i. 272. vii. 197:—nor any mark whereby to judge of it, but congruity. *ibid.*
 he that has Euclid for a master, may be a geometrician without Vieta. i. 314:—but not *e contra*. *ibid.*
 his three first definitions not to be reckoned amongst the principles of geometry, why. vii. 184:—his definition of a *point*, even to a rigid construer, sound and useful. vii. 200:—of a *straight line*, inexcusable. vii. 202:—of a *plane angle*, its faults. vii. 203-4:—his definition of a *bound* and of *figure*. vii. 204:—of a *circle* and of *parallel straight lines*. vii. 205:—of a *part*. vii. 207:—of *ratio*, is intolerable. *ibid.*:—his Greek definition how to be rendered in English. vii. 208, 229:—his definition of *compound ratio*. vii. 209:—may and ought to be demonstrated. vii. 210:—his definitions no part of his geometry. vii. 225:—in his geometry, some few great holes. vii. 245:—never uses but one word for *double* and *duplicate*. vii. 245, 277, 299, 382.
ἐνδοξασθαι—one of the two objects men have in meeting together. ii. 5.
 EUMENIDES—madness ascribed by the Grecians to them. iii. 65.
 EUSEBIUS—bishop of Cæsarea, present at the council of Nice. iv. 397:—his letter to absent bishops, to subscribe the creed. *ibid.*
 EUSTACHIO—and Hugenius, the trial which is the more skilful in *optics*. iv. 436.
 EUTOCIUS—demonstrated what of compound ratio. vii. 236.
 EUTYCHES—and Dioscorus, their heresy in affirming that there is but *one nature* in Christ. iv. 400. vi. 103, 176:—condemned as Arianism. iv. 400.
 EVANGELIST—and prophet, in the Church, signified not an office, but gifts whereby men were profitable to the Church. iii. 527.
 their scope, to establish the one article, that *Jesus is Christ*. iii. 591. ii. 308:—prove that he was the true *Christ* and *king* promised by God, sent to renew the new covenant. ii. 254.
 EVIDENCE—is what. iv. 28:—is to truth, as the sap to the tree. *ibid.*:—is the life of truth. *ibid.*:—all evidence is *conception*. iv. 61:—we do not *believe*, but *know* things which are evident. iv. 65.
 EVIL—the object of his hate or aversion, that each man calleth evil. iii. 41:—of evil three kinds, in *promise*, in the *end*, and in the *means*. iii. 41-2.
 inflicted on a man before his cause be heard, beyond that necessary for safe custody, is against the law of nature. iii. 303.
 See *Good*.
 EXAMPLE—proves nothing. iii. 583.
 EXCOMMUNICATION—the sentence of, pronounced by the apostle, or pastor. iii. 501. ii. 288:—but judgment on the merit of the case, by the Church. iii. 502. ii. 288.
 was part of the power of the *keys*. iii. 502:—the use and effect of, before being strengthened by the civil power, was only to avoid the company of the excommunicated. *ibid.* 562. ii. 289. iv. 198, 389:—for apostate Christians, where the civil power did not assist the Church, excommunication had in it neither damage nor terror, neither in this world nor the next. iii. 503:—the damage redounded rather to the Church. *ibid.* 562.
 had no effect but upon believing Christians. iii. 504:—was used before Christianity was authorised by the civil power, only for correction of manners, not errors of opinion. *ibid.*
 lieth for injustice, and for a scandalous life. iii. 504:—but for excommunicating one that held this foundation, *Jesus is Christ*, no authority in the Scripture. iii. 505.
 no one can be excommunicate that is not a member of a Christian Church that has power to judge of the cause. iii. 506.
 one Church cannot be excommunicated by another. iii. 506. ii. 289.
 the sentence of, importeth advice not to keep company, or so much as to eat with the excommunicate. iii. 506. ii. 289:—against a sovereign prince or assembly is of no effect. *ibid.* ii. 290. iv. 198.
 has no effect upon kings and states, other than to instigate them to war upon each other. iii. 507. ii. 291:—has no effect upon a Christian that obeys the voice of his sovereign, whether Christian or heathen. *ibid.*:—has no effect upon him that believes that *Jesus is Christ*. *ibid.*:—therefore upon a true and unfeigned Christian, none. *ibid.*:—nor upon a professed Christian, till his behaviour is contrary to the law of his sovereign. *ibid.*
 the child may keep company with its father or mother excommunicate. iii. 508.
 the power of, cannot be carried beyond the end for which the apostles and pastors are commissioned by Christ. iii. 508:—without the assistance of the civil power, is without effect, and ought to be without terror. iii. 508, 547.
 the name of *fulmen excommunicationis*, whence. iii. 508-9.
 where Christianity is *forbidden*, is putting

- themselves out of the company of the excommunicate, where *commanded*, putting the excommunicate out of the congregation of Christians. iii. 537.
- excommunication by the apostles, was a denouncing of the punishment to be inflicted by Christ when in possession of his kingdom. iii. 562:—then not properly punishment as upon a subject, but revenge as upon an enemy denying his right to his kingdom. iii. 563.
- to excommunicate one's lawful king, what. iii. 690:—or any one without his authority. *ibid*.
- excommunication by the presbytery, the first knot upon the liberty of the early Christians. iii. 695.
- has no evil in it except the eternal pains consequent to it. ii. 284.
- is called by the Church, the act of retaining sins. ii. 288:—by Paul, a delivering over to Satan. iii. 504. ii. 288—its end, the humbling to salvation. ii. 289.
- no man can excommunicate the subjects of an absolute government all at once. ii. 290.
- disputes about the authority of excommunication, are disputes about human sovereignty. ii. 317.
- was instituted by our Saviour. iv. 197:—was adopted by the pastors of the primitive Church as a punishment for *heresy*. iv. 389-90.
- the effect of excommunication. vi. 172:—they that die excommunicate in the Church of England at this day, are damned. vi. 174.
- EXCUSE**—that by which a crime is proved to be none at all. iii. 287:—can be only that which takes away the obligation of the law. *ibid*:—the want of means to know the law. *ibid*:—not the want of diligence to enquire. *ibid*:—the terror of present death. iii. 288:—or any fact done for preservation of life. *ibid*:—facts done by authority, are excused against the author. *ibid*:—facts done by authority of the sovereign power, are totally excused. iii. 287.
- EXHORTATION**—and dehortation, is counsel, with signs of vehement desire to have it followed. iii. 242:—have a regard to the common passions and opinions of men in deducing reasons. iii. 243:—are directed to the good of him that giveth them, not of him to whom given. *ibid*.
- the use of, lieth only in speaking to a multitude. iii. 243.
- they that exhort and dehort when required to give counsel, are corrupt counsellors. iii. 243.
- are lawful, and also laudable, in him that may lawfully command. iii. 244:—but are then, not counsel, but command. *ibid*.
- EXILE**—is what. iii. 303:—not in its own nature punishment. *ibid*:—no such punishment ordained in Rome. iii. 304:—tends many times to the damage of the commonwealth, why. *ibid*.
- an exile is a lawful enemy of the commonwealth. iii. 304.
- is made a punishment, how. iii. 304.
- EXORCISE**—the use of exorcism, holy water &c., kept in credit by favouring the opinion of fairies, ghosts, &c. iii. 9-10:—the doctrine of exorcism and conjuration of phantasms, whence. iii. 616, 644:—is rarely and faintly practised, but not yet given over. iii. 644.
- EXPECTATION**—presumption of the future. iv. 17:—is from remembrance of the past. *ibid*.
- EXPERIENCE**—those content with daily experience, are men of sounder judgment, than those whose opinions, though not vulgar, are full of uncertainty and carelessly received. i. 2.
- experience is nothing but memory. i. 3.
- iii. 664. iv. 18:—is store of phantasms, arising from the sense of many things. i. 398.
- without experience and memory, no knowledge of what will prove pleasant or hurtful. i. 408.
- is much memory, or memory of many things. iii. 6, 664.
- by how much a man has more experience of things past, by so much he is more prudent. iii. 15:—is not to be equalled by any advantage of natural and extemporary wit. iii. 15-16.
- much experience, prudence. iii. 37, 60:—to observe by experience, and remember all the circumstances that may alter the success, impossible. *ibid*.
- the want of, sometimes the cause of the folly of many and great digressions in discourse. iii. 58.
- experience of men of equal age, not much unequal as to quantity. iii. 60:—lies in what. *ibid*.
- all actions and speeches proceeding from experience, why honourable. iii. 79-80.
- is but remembrance of what consequents have followed what antecedents. iv. 16, 27:—concludes nothing universally. iv. 18:—no conclusion from experience that anything is *just* or *unjust*, *true* or *false*, &c.
- all knowledge is but experience. iv. 27.
- EXPERIMENT**—mean and common experiments are better witnesses of nature,

than those that are forced by fire and known but to few. vii. 117.

EXTENSION—space falsely taken to be the extension of bodies. i. 93, 102.
to divide a body, its extension, and the idea of that extension, is the same with dividing any one of them. i. 108.

EXTENUATION—that by which a crime is made less. iii. 287:—sudden passion, an extenuation. iii. 291.

EXTREME—and mean, what. i. 98.

EYE—spies are the eyes of the commonwealth. iii. 231.
that many eyes see more than one, to be understood of counsellors, when. iii. 249:—are apt to look a-quint towards their private benefit. iii. 250.
no one takes aim with more than one eye. iii. 250.

EZEKIEL—prophecied in the *Captivity*. iii. 373.

EZRA—the book of, written after the *Captivity*. iii. 371.

FABIUS—the dictator, deprived of his dictatorship by the Roman people. ii. 104.

FACTION—one of the greatest of human powers. iii. 74.
leagues of subjects are commonly called factions. iii. 223:—a number of men part of a sovereign assembly, consulting apart to guide the rest, is a faction unlawful. *ibid.*:—to entertain more servants than required for the government of his estate, is in a private man faction and unlawful. iii. 224:—factions for kindred, government of religion, or of state, are unjust. *ibid.*
no war so fierce, as between those of different factions in the same commonwealth. ii. 7:—factions arise out of great assemblies, out of factions sedition and civil war. ii. 138.
a *faction*, what. ii. 139, 175-6:—the word, whence derived. *ibid.*:—how *bred* in a commonwealth. ii. 163:—how *governed* by a faction. *ibid.*:—is a city within a city. ii. 176.
factions soon find out that an absolute monarch, that is a general, is necessary for defence and peace. iv. 169.

FAIRFAX—a right presbyterian, but in the hands of the army. vi. 334:—replaces the fugitive members, is made generalissimo and constable of the Tower. vi. 341:—refuses to fight against the Scotch presbyterians, and lays down his commission. vi. 371.

FAIRIES—and ghosts, whence the opinion

of. iii. 9:—the opinion of, either taught or not confuted, for whose ends. iii. 9-10.
and bugbears, gods of the Gentiles. iii. 100.
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- such by some of the first four general councils. *ibid.* vi. 106, 175 :—persons were burnt for heresy during the time of the *High Commission*. iv. 406.
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- HERO**—the heros of the Greeks were the giants of the Scriptures. iii. 446 :—heros shed a lustre on the rest of men, resembling that of the heavens. iv. 444.
- HEROD**—sought to kill Jesus, why. iii. 591.
- HESIOD**—has written the genealogy of the heathen gods. iii. 639.
- HEZEKIAH**—reproved by Isaiah for shewing his treasure to the ambassadors of Babylon. iii. 474 :—brake in pieces the *brazen serpent*. iii. 657.
- HIINNON**—the Valley of the Children of Hiinnon. iii. 447.
- HISTORY**—natural or political, not the subject of philosophy. i. 10.
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- HOBBS**—civil philosophy not older than his book *DE CIVI*. i. ep. ded. :—his fear, circumspection, and diffidence in composing his *DE CORPORE*. *ibid.* :—strives not to appease envy, but to revenge himself of it, by increasing it. *ibid.*
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 honoured by Sidney Godolphin with real testimonies of his good opinion. iii. ded.
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 whether the principles contained in the *LEVIATHAN* be noticed by those that have power to use them or not, concerns his interest at this day but little. iii. 325 :—is at the point of believing his labour of the *LEVIATHAN* useless. iii. 357 :—but recovers hope, whence. iii. 358 :—hopes that by the exercise of entire sovereignty it may be publicly taught and converted into practice. *ibid.*
 was inclined to the opinion that angels were supernatural apparitions raised in the fancy by God to signify his presence. iii. 393-4 :—but many places in the New Testament and the words of our Saviour have extorted his belief, that there be also angels substantial and permanent. iii. 394.
 is the subject of the commonwealth. iii. 438 :—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. *ibid.*
 his doctrine of the kingdom of God to be *on earth*, he doth but propound. iii. 444 :—maintains no paradox of religion. *ibid.* :—attends the end of the dispute of

the sword concerning the authority not yet amongst his countrymen decided. *ib.* pretends not to advance any opinion of his own concerning *the kingdom of God* and policy ecclesiastical. iii. 602:—has endeavoured to avoid texts obscure and of controverted interpretation. *ibid.*

propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man &c.*, as the text suggesteth. iii. 629:—concerning St. Paul's text, *what shall they be that are baptized for the dead &c.*, propounds it to those more thoroughly versed in the Scripture. iii. 631.

distrusts nothing so much as his own elocation. iii. 711:—is confident it is not obscure, *ibid.*:—has neglected, contrary to the custom of late time, the ornament of quotations, *why*. iii. 711-12:—returns to his interrupted speculations of bodies natural. iii. 714.

enjoyed his means of study by the goodness of William Earl of Devonshire. ii. ded.:—studied philosophy from inclination. ii. pref.:—his original plan of the *DE CORPORE*, *what*. *ibid.*:—reasons, but disputes not. *ibid.*:—the last part in order of *DE CORPORE* published first, *why*. *ibid.*

has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. ii. 198, n.:—but found none. *ibid.*:—has ranked the atheist in the same rank in which God himself has placed him. *ibid.* the examination of cases between *sovereign* and *sovereign*, or between *sovereign* and *subject*, leaves to others. iv. ep. ded.:—has consulted, in writing, more with *logic* than *rhetoric*. *ibid.*

suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. iv. 50.

desires to have it noted against the now sect of Arians, that Christ was the *begotten Son of God*. iv. 175.

writes the treatise of *LIBERTY AND NECESSITY* only in hopes that the Marquis of Newcastle and the Bishop will keep it private. iv. 256, 278:—for what reason. v. 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. iv. 262-3. believes the omnipotence of God, but dares not say *how* everything is done. iv.

296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. *ibid.*

the error he fell into (in *LEVIATHAN*, p. 488) in the doctrine of the Trinity. iv. 316:—the same corrected. iv. 317:—told by Dr. Cosins, that his place cited was not applicable to the Trinity. *ibid.* solicited from beyond seas to translate the *LEVIATHAN* into Latin. iv. 317:—feared some other man might not do it to his liking. *ibid.*

allows the denying of Christ with the tongue not to all men, but how far. iv. 361.

his opinion, that the best government in religion is by episcopacy, but in the king's right. iv. 364:—his explanation of his words in the *LEVIATHAN* (p. 444), *but because this doctrine will appear &c.* iv. 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins*. iv. 367.

neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. iv. 382.

Hobbius Hsauton-timorumenos. iv. 413.

writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. iv. 414.—his life thereby in danger. *ibid.*:—was the first that ventured to write in the king's defence. *ibid.*:—the first that fled. *ibid.*:—remained in France eleven years. *ibid.*:—wrote his book *DE CIVI* at Paris, to what end. iv. 415:—no book more magnified beyond seas. *ibid.*:—initiated Charles II, when at Paris, in Mathematics. *ibid.*:—whilst at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. *ibid.*:—came home because he could not trust his safety with the French clergy. *ib.*:—had no enemies but such as were the king's, and because the king's, therefore his. iv. 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. iv. 419:—taken by the throat for a fault in his *LEVIATHAN*, made so by over hasty construction. iv. 420:—returned to England before 1651. *ibid.*:—wrote his *LEVIATHAN* in behalf of whom. *ibid.*:—defines the time when a subject has liberty to submit to a conqueror, to be *when his means of life are within the guards and garisons of the enemy*. iv. 422. iii. 703:—which words signify *what*. iv. 422:—allows submission to Oliver only to the

king's faithful party. iv. 423:—the above words were put in the *Review*, for what reason. iv. 423-4:—the king displeased with him. iv. 424:—for a while, but not long. *ibid.*:—said openly, that he thought Hobbes never meant him hurt. iv. 425:—testified his esteem of him in his bounty. *ibid.*

his private opinion, that the episcopacy now in England is the most commodious instrument for a Christian king to govern Christ's flock with. iv. 432:—wonders at the uncharitable censure of some. *ibid.*:—sees a relic of the venom of Popish ambition lurking in the seditious distinction of *spiritual* and *civil*. *ibid.*:—the bishops that are displeased with him, are who. *ibid.*:—is reviled by Ward, Baxter, and Pike. iv. 435:—his reputation beyond the seas fades not. *ibid.*

before his book *DE HOMINE* came out, nothing written intelligibly upon *optics*. iv. 436-7.

his justification of his *self-praise*. iv. 438:—of his *morosity* and *peevishness*. iv. 439:—of his opposition to Boyle's doctrine. iv. 440.

the points in difference between him and Bramhall. v. *epis.* to reader:—met Bramhall at Paris, at the Earl of Newcastle's. v. 2:—his answer to Bramhall published without his knowledge and against his will. *ibid.*, 25, 434:—the reason of his unwillingness. v. 15:—how and by whom it was published. v. 25-6.

Bramhall's *Objections* to the *DE CIVI*, and why they were never answered. v. 26, 29:—Luther, Melancthon, Calvin, Perkins and others, he always much revered and admired. v. 266.

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his censure of Bramhall's book. v. 447-50:—the sum of what both he and Bramhall have said. v. 450:—his apology for his treatment of Bramhall. v. 453.

the time and occasion of his composing his *HUMAN NATURE*. v. 453:—of publishing his thoughts thereof, first in Latin and then again in English. *ibid.*:—divers of the clergy have taken offence especially at two things. v. 454.

is too dull to conceive the nature of the crime of witchcraft. vi. 96.

what course he would have had taken by Charles I at the outset. vi. 307-10.

the approbation of the king will protect his reasoning in natural philosophy from the contempt of his adversaries. vii. 4:—relies on no apology for his *LEVIAN*, but on the general pardon. *ibid.*:

—has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. *ibid.*:—calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. *ibid.*:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6. wrote in French, and sent from Paris a printed paper on the *duplication of the cube*. vii. 59:—the confutations of it. *ib.*:—his quadrature of the circle &c., not yet confuted. vii. 68:—has wrested out of the hands of his antagonists the weapon of *algebra*, so as they can never make use of it again. *ibid.*

most of his demonstrations of physical conclusions derived from motions supposed or proved by Copernicus. vii. 98-9. is the first that ever sought the differences of qualities in local motion. vii. 139:—both he and Warner have demonstrated, that in *refraction* the sines of the angles of refraction are as the sines of the angles of inclination. vii. 174-5:—has rectified and explained the principles of geometry. vii. 185:—book XVIII of his *DE CORPORE*, as it is now in English, contains what. *ibid.*:—book XXIV almost all new. *ibid.*:—his *quadrature of the circle* he calls only an aggression. vii. 186:—not willing to leave it out, why. *ibid.*:—Wallis' *Angle of Contact* and his *Arithmetica Infinitorum*, has in two or three leaves wholly and clearly confuted. vii. 187:—is the first that has made the grounds of geometry firm and coherent. vii. 242:—whether he has added anything to the edifice, to be judged by the readers. *ibid.*:—the truth of Euclid's definition of the same *proportion*, cannot be known but by Hobbes' definition, why. vii. 243:—observation on his definition of *parallel lines* by one of the prime geometricians of Paris. vii. 255:—his demonstration, that the *perimeters of circles are as their radii*, denied by Wallis. vii. 255:—cap. XVI art. 1 of *DE CORPORE* in Latin, how corrected in the English translation. vii. 270:—makes a parallelogram of but one side. vii. 271:—the same fault corrected by one from beyond sea. *ibid.*:—faults, proceeding not from ignorance of geometry, or want of art of demonstration, but from security. vii. 269, 279:—once added, but never published, a twentieth to the XIX articles of chap. XVI of *DE CORPORE*. vii. 296:—were it not that he must defend his reputation,

would not show the world the unsoundness of Wallis' doctrine. vii. 315:—a few negligences of his, not to be ashamed of, spied by Wallis in his *Elenchus*. vii. 317:—two propositions in cap. xviii DE CORPORE truly demonstrated by Wallis to be false. vii. 319:—the fault arose how. *ibid.*:—his words, *que de dimensione circuli etc. accipiat lector tanquam dicta problematicæ*, signify what. vii. 323:—has, in chap. xviii of the English edition, found a straight line equal to the spiral of Archimedes. vii. 327.

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- MACEDONIUS**—his heresy, that the Holy Ghost was created. vi. 176.
- MADNESS**—to have passions for anything more strong and vehement than ordinary. iii. 62. iv. 57:—almost as many kinds of, as of the passions themselves. *ibid.*:—the passion that maketh madness, either vain-glory, or great dejection of mind. *ibid.* iv. 57.
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- in the folly of the opinion of being inspired, though not visible in any one man, yet when many conspire the madness of the multitude is visible enough. iii. 63:—the madness of the multitude in destroying their protectors. *ibid.*
- to call himself God the Father, argument enough of a man's madness. iii. 63-4.
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- the opinions concerning the cause of madness, two, the *passions*, and *demons*. iii. 64.
- the madness of the Grecian maidens, causing them to hang themselves. iii. 65:—how cured. *ibid.*
- madness ascribed by the Grecians to the operation of the gods. iii. 65:—the opinion of the Romans the same as that of the Grecians. iii. 66:—and of the Jews also. *ibid.*
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- madmen supposed by the Gentiles to be possessed with a divine spirit. iii. 102, 383.
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- the madness of learned men. iv. 58:—madness from vain fear, as of those that have fancied themselves brittle as glass &c. *ibid.*:—that of melancholy persons. iv. 59.
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- MAGI**—came to worship Jesus, as king of the Jews. iii. 591. vi. 277:—of Persia, amongst the most ancient of philosophers. iii. 666. vi. 277.
- MAGISTRATES**—the joints of the great Leviathan. iii. introd.:—the divers customs of divers cities in the election of magistrates. iii. 528:—exercise their charges *de jure divino mediato*. iii. 567:—the choice of, belongs to the sovereign. ii. 77-8:—the name signifies not the sovereign, but his officers. iv. 428.
- MAGNA CHARTA**—made in the time of Henry III. vi. 81:—to be understood only by considering the customs of the Saxons and the law of nature. vi. 147:—the article that no man be distrained otherwise than by the law of the land, means what. vi. 210.
- MAGNANIMITY**—contempt of little helps and hindrances. iii. 44:—a contempt of unjust or dishonest helps. iii. 60:—is honourable, why. iii. 79:—is a sign of power. iii. 80:—is *glory*, but well grounded. iv. 52.
- MAGNET**—magnetic virtue a thing altogether unknown. i. 430:—whenever known, will be found to be a motion of a body. *ibid.*
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- its property of polarity. i. 528. vii. 57:—possible cause of, that the reciprocal motion of its parts has been in a line parallel to the axis of the earth ever since the generation of the stone. *ibid.*:—gets thereby a habit of being moved in a line perpendicular to the line of its reciprocal motion. *ibid.*
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MAGNIFICENCE—of houses, apparel, is honourable, why. iv. 39.

MAGNIFYING—the form of speech whereby men signify the power and greatness of anything. iii. 51.

its subject, power. iii. 349:—its effect, felicity. *ibid.*

is signified by words and actions, how. iii. 349.

MAGNITUDE—the extension of body. i. 105:—by some called real space. *ibid.*

magnitude not dependent upon our cogitation. i. 105:—the cause, not the effect of our imagination. *ibid.*:—an accident of body, not of mind. *ibid.*:—the magnitude of the same body, always the same. *ibid.*

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MAHOMET—pretended to have conference with the Holy Ghost. iii. 103.

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MAJESTY—*crimina læsæ majestatis*, how understood by the Latins. iii. 294:—naturally cleave to certain seditious opinions. ii. 158.

μακαρισμός—by the Greeks used to signify their opinion of a man's felicity. iii. 51:—no name for it in our tongue. *ibid.* signifies a public proclaiming of a man's happiness. ii. 211.

MALACHI—the prophet. iii. 373.

MALE—amongst children, the males succeed to monarchy before the females, being for the most part fitter for the administration of great affairs. ii. 124.

MALICE—like manufactures, increases by being vendible. iii. 338:—is the same with defect of reason. ii. *pref.*:—is a degree of rage. iv. 58.

MALUM—the distinction of *malum culpæ* and *pænæ*, what and whence. iv. 110.

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from mutual poverty or from vain-glory. ii. 5.
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- the subject wherein are inherent *colour* and *image*, is not the object seen. iv. 4:—the same object seen double, as two candles for one, a proof that *colour* and *image* are not inherent in the thing seen. iv. 5.
- OBLIGATION**—what. iii. 119:—the bonds by which men are obliged, are words or actions, or both. *ibid.*:—have their strength from what. *ibid.*
- beyond what is possible, no man can be obliged. iii. 126:—the natural end of, performance. *ibid.*
- a prisoner of war trusted with the payment of his ransom, why obliged to pay it. iii. 127. iv. 93:—a weak prince making a disadvantageous peace for fear, why obliged to keep it. iii. 127.
- not strengthened by an oath. iii. 130. ii. 27, 86. iv. 94.
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- the obligation of the subject to the sovereign, lasts so long only as the latter can give protection. iii. 208.
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- promise of *good* binds the promiser, of *evil* not so. iii. 457.
- belief falls not under obligation. iii. 273, 462.
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- all obligation arises from contract. ii. 110:—to bind a man implies that the binder supposes him not sufficiently bound by any other obligation. ii. 110-11. to be *obliged*, and to be *tied being obliged*, how they differ. ii. 185. obligation to obedience before commands are made known, is universal obligation to obey in all things. ii. 190. of *natural* obligation two species, deprivation of liberty by corporal impediments, and by motives acting upon the will. ii. 209. all obligation is determinable at the will of the obliger. iv. 92.
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- OBIVION**—the *Act of*, could not have passed without a parliament, why. vi. 35:—differs from a general pardon, wherein. *ibid.*:—the *Act of Oblivion* at Athens. *ibid.* 145—at Rome, on the death of Caesar. *ibid.* *ibid.*:—differs from a Parliament pardon, wherein. vi. 145-6.
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- OCEAN**—one of the gods of the Gentiles. iii. 99:—is made up of what seas. ii. ded.:—the main ocean, how it lies. vii. 14:—why it freezes towards the poles. vii. 38-9.
- ODOUR**—is made by odorous bodies without the motion of the whole bulk. i. 503:—the cause of, is in the motion of the invisible parts. *ibid.*:—proceeds from their simple motion, not from effluvium. why. *ibid.* water, air, the spirits and juices in animals, how made odorous. i. 505:—bruising, how it makes odorous things more so. i. 505. is sense, as to the nose. iii. 2.
- OGNION**—deified by the Gentiles. iii. 99:—worshipped by the Egyptians. iii. 611.
- OLIGARCHY**—a name given, by those that dislike it, to aristocracy. iii. 171, 683. ii. 93. iv. 127-8.
- OMINA**—are what. iii. 103. *ὄν*—*τὸ ὄν*, *ens*, or *essence*. iv. 304.
- ONCETHMUS**—the special figure wherewith Wallis graces his oratory. vii. 247.
- ONE**—a thing considered amongst other like things, is said to be *one*. i. 96:—the common definition of, to what absurd consequence liable. *ibid.*
- O'NEALE**—Sir Phelim, the beginner of the Irish rebellion, hanged. vi. 388.
- OPAQUE**—what bodies so called. i. 480:—are heterogeneous. *ibid.*
- OPINION**—is a presumption that a thing *will be or will not be, has been or has not been*. iii. 52:—that which is alternate appetite, in deliberating concerning good and evil, is alternate opinion in enquiry of the truth of past and future. *ibid.*:—the last opinion is the *judgment*. *ibid.* is the end or conclusion of discourse not beginning from definitions, or not rightly joined into syllogisms. iii. 53, 54. excessive opinion of a man's self, for divine inspiration, wisdom &c., becomes distraction and giddiness. iii. 62:—the same with envy, rage. *ibid.*:—vehement opinion of the truth of anything, contradicted by others, rage. *ibid.* in the well governing of opinions consists the well governing of men's actions. iii. 164. three opinions pernicious to peace and government, brought into this part of the world from the tongues and pens of unlearned divines. iii. 310-12. opinions contrary to the peace of mankind, that men shall judge of what is lawful and unlawful by their own conscience, that they sin in obeying the commands of the commonwealth unless they judge them to be lawful &c., whence so deeply rooted in men. iii. 330. reason and opinion, not in our power to change. iii. 360. civil power depends on the opinion men have of their duty to their sovereign, and their fear of punishment in another world. iii. 539. opinions taken on credit of antiquity, are words that pass like gaping, from mouth to mouth. iii. 712. are delivered more by hearsay than from speculation. ii. 15:—accord more through passion than true reason. *ibid.* *faith* and *opinion*, their difference. ii. 305. opinion is what. iv. 29:—in what sense the world is said to be governed by *opinion*. iv. 70. in persuading, the begetting of *opinion* and *passion* is the same thing. iv. 75. of two opinions contradictory, the *former* is to be taken for a man's opinion, when. iv. 75-6. every man desires that the sovereign power should tolerate no opinions but his own. iv. 188.
- OPUS OPERATUM**—the external action proceeding from fear of punishment or from vain glory. iv. 185.
- ORACLE**—the oracles of the Gentiles made their answers ambiguous by design, to own the event both ways. iii. 102:—ceased in all parts of the Roman empire, on the planting of the Christian religion. iii. 108.

- ORATION**—in orations of praise and invective the fancy is predominant, why. iii. 58:—the judgment does what. *ibid.*
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- ORB**—the radius of the great orb reaches from the earth to the sun. i. 446:—is as a point in respect to the distance of the fixed stars. i. 447.
- ORGAN**—the organs of sense, five. iv. 12.
- ORMOND**—Duke of, the king's lieutenant of Ireland. vi. 366:—his league with the confederates. *ibid.*:—surrenders Dublin to the parliament, and comes over to the king, and thence to the prince at Paris. vi. 367:—is sent back by him to Ireland. *ibid.*
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if a stranger has authority to appoint teachers, it is given to him by the sovereign in whose dominion he teaches. iii. 539-40.

he that believes his lawful teacher, teaching some false consequence from this article, *Jesus is Christ*, shall be saved. iii. 601.

the power of teaching impropriated by the Roman Church, when left free by the laws. iii. 685.

of teaching accurately, the *infallible* sign is what. iv. 71:—the difference between it and *persuading*. iv. 73.

not reading, but judgment, enables one man to teach another. vii. 399.

TELESINUS—Pontius, his encounter with Sylla. ii. dedic.:—his saying, that Rome must be destroyed, as the forest that lodged the wolves and depredators of liberty. *ibid.*

TEMPERANCE—is a law of nature. ii. 44. iii. 144:—is a habit of abstinence from hurtful things. iv. 110.

TEMPORAL—and *ghostly*, a distinction insignificant. iii. 316.

temporal and spiritual, two words brought in to make men see double and mistake their lawful sovereign. iii. 460.

TENANT—by military service. vi. 155, 312:—of the English tenures. vi. 154-7.

TENERIFFE—the Peak of, not troubled with inconstant winds, why. i. 469.

TENNIS—the game of, likened to taking counsel. iii. 249.

TENSION—causes a motion from the exterior to the interior parts. i. 343.

TERENCE—i. 395.

TERM—major, minor, and middle term in a syllogism, what. i. 45.

TERTULLIAN—his book against Apelles, *De Carne Christi*. iv. 307, 429:—maintains that *whatsoever is not body, is nothing*. *ibid.* *ibid.*:—his doctrine not condemned by the council of Nice. *ibid.* 398:—his words, *light of light*, put in the Nicene creed. iv. 392:—speaks of the soul as of an invisible body. iv. 429.

TESTAMENT—of the *Old*, the canonical books those acknowledged by St Jerome. iii. 367:—of the *New*, all equally acknowledged by all Christian Churches. *ibid.* the whole of the *Old*, set forth in its present form after the Captivity, and before the time of Ptolemaeus Philadelphus. iii. 373.

the writers of the *New*, had all seen our Saviour, or been his disciples, except St. Paul and St. Luke. iii. 374:—the books of, not acknowledged by the Church till later. *ibid.*

the books of both *Old* and *New*, first enumerated in the Canons of the Apostles. iii. 375:—supposed to be collected by Clement, the first bishop of Rome. *ibid.* no reason to doubt that the present books of the *Old* and *New* Testament, are the true registers of the acts and sayings of the prophets and apostles. iii. 376.

- the scope of the Old and New Testament, to convert men to the obedience of God. iii. 377.
- the names, *Father, Son, and Holy Ghost*, why never found in the Old Testament in the signification of the Godhead. iii. 489.
- the Old Testament, the Scripture of the Jews. iii. 509.
- the New Testament not published in one body in the time of the apostles. iii. 511:—were received, in the time before Constantine, for the dictates of the Holy Ghost. iii. 517:—and the canon or rule of faith. iii. 517:—is law in no place where not so made by the commonwealth. iii. 518, 519, 520, 522:—but safe advice for the direction of sinners. iii. 519:—has some *appearance* of having had the force of law, from the decrees made in the times of persecution in their synods. iii. 520.
- when the rest of the books of the *Old Testament*, besides Deuteronomy, were first received into canon, not manifest. ii. 238.
- TESTIMONY**—if not willingly given, is presumed to be corrupted by nature. iii. 128. ii. 26:—if not to be credited, a man is not bound to give it. *ibid.*
- accusations upon torture, not to be reputed testimonies. iii. 128. ii. 26.
- THALES**—went to Egypt to fetch philosophy into Greece. vii. 74.
- THAMES**—the tides in. vii. 111:—how it becomes frozen over. vii. 123.
- THANKSGIVING**—part of worship natural. iii. 349. ii. 216:—also in different times and places differently used, part of worship arbitrary. iii. 349:—part of divine worship, as being signs of an intention to honour. iii. 353. ii. 216:—differ from prayers, *how. ibid. ibid.*:—the end of both, what. *ibid.*
- Θαυματοποιοί*—the workers of things wonderful. iii. 434:—the several sorts of, too long to reckon up. *ibid.*
- THEFT**—till the institution of great commonwealths, held no disgrace, but a lawful trade. iii. 81.
- attributed to the Gentile gods. iii. 101.
- is what, and how distinguished from robbery. vi. 91-4.
- θεϊκῶς*—*realiter*. iv. 307.
- THENSA**—and *vehiculum Deorum*, what. iii. 662.
- THEOLOGY**—not the subject of philosophy. i. 10.
- THEOMANCY**—the foretelling of events by the various ways of divination in use amongst the Gentiles. iii. 102.
- THEOREM**—the invention of theorems, is what. vii. 188.
- THERMOMETER**—description of. i. 521.
- THESEUS**—dispute amongst the sophisters of Athens, as to the identity of his ship. i. 135-6.
- θητες*—were what. iii. 648.
- THIEF**—upon the cross, testified no belief of any article but this, *Jesus is Christ*. iii. 592. ii. 307 n. 310:—will be raised by Christ at his coming again, to life eternal. iii. 636:—attributes the kingdom to Christ. ii. 255:—lies dead till the general resurrection. iv. 354.
- THING**—effects and appearances of things, are the faculties or powers of bodies. i. 5.
- thing*, a name applied to whatsoever we name, though that which we name be not always a thing. i. 18.
- things not absolute or relative, univocal or *æquivocal*, but names only. i. 23.
- the diversities of things are not, as those of names, to be searched out and determined by the distinctions of logic. i. 27.
- that the kinds of things are not infinite, what arguments have been taken by some. i. 28.
- a thing, one thing, and a very thing, are equivalent to one another*, a trifling and childish saying of the metaphysicians. i. 35-6.
- things, as signs, do not promise what they do not perform. i. 57:—do not in fact promise at all, but we from them. *ib.*
- four kinds to which may be reduced things to which we give names. i. 57-8.
- things, in what sense called *universal*. i. 67.—in what sense, singular. i. 68.
- the universal knowledge of things, how to be attained. i. 69.
- things may be considered, or brought into account, either as internal accidents of our own mind, or as species of external things. i. 92:—in what manner to be considered in *Philosophia Prima*. *ibid.*
- not true, that nothing can be placed in nothing. i. 93.
- all singular things have their forms and accidents certain. i. 118.
- all things, in respect of their causes, come to pass with equal necessity. i. 127.
- that a thing generated should have no cause, not intelligible. i. 127.
- things *present* are obvious to the sense, things *to come* to reason only. ii. 48.
- the things that are *really* in the world without us, are *motions* caused by apparitions. iv. 8.
- no thing takes beginning from itself, but from the action of some external agent. iv. 274.
- a real thing, what. iv. 393.
- THOMAS**—Saint, is said to have written on

- the life and acts of our Saviour, but his book not received. iii. 527.
- THOUGHT—how unconstant and fading. i. 13:—the recovery, how it depends on chance. *ibid.*
- thoughts in the mind answering to a syllogism, how they proceed. i. 49.
- many phantasms having by length of time been generated by sense, almost any thought may succeed to any thought. i. 398:—the thought of the end brings in all the thoughts that are means to that end. *ibid.*:—coherence of, proceeds from looking to the *end*. i. 400. iii. 13. iv. 15.
- is the comparing of past phantasms. i. 399.
- considered singly, is the appearance of some quality or accident of a body without us. iii. 1:—the original of them all, sense. *ibid.*
- trains of thought, what iii. 11:—not every thought to every thought succeeds indifferently. *ibid.* iv. 10-11:—trains of thoughts of two sorts, unguided and regulated. iii. 12-13:—the thoughts of a man without company and without care of anything, are like what. iii. 12:—the dependence of one thought upon another oft perceivable in trains unguided. *ibid.*:—the coherence of thought in the question of the value of a Roman penny in a discourse on the civil war. *ibid.*
- trains of thoughts, how regulated by desire or design. iii. 13:—are of two kinds, seeking the causes of an effect, and seeking the possible effects of anything imagined. *ibid.*:—the former common to man and beast. *ibid.*:—of the latter, no sign in any but man. *ibid.*
- sense and thoughts, and trains of thoughts, the only motions of the mind of man. iii. 16.
- men's thoughts are held to and observe differently the things that pass through their imagination, why. iii. 57:—in the succession of thoughts, nothing to observe in the things thought on, but similitude or dissimilitude, or what they serve for and how. *ibid.*
- the secret thoughts of man run over all things, holy, profane, clean, obscene, without shame or blame. iii. 59:—the most sober men, when alone and without employment of the mind, would be unwilling the vanity and extravagance of their thoughts should then be publicly seen. iii. 64.
- the thoughts are to the desires as scouts and spies. iii. 61.
- thought is free. iii. 436, 462:—human governors can take no notice of it. iii. 462.
- we are said to *think*, when. ii. 303, 304.
- the antecedent thought introduces the consequent as water follows a man's finger upon a dry table. iv. 11:—the cause of the coherence of thoughts, is their first coherence in sense. iv. 15, 19.
- THUMOMANCY—the foretelling of men's fortunes by their own hopes and fears. iii. 102.
- THUNDER—caused by the breaking asunder of frozen clouds. i. 481, 490, 518. vii. 47, 49-50, 126.
- cause of the first clap, and of the murmur that follows, what. i. 491. vii. 127.
- TICHBORNE—Mayor of London, presents the petition to parliament for justice against the king. vi. 352.
- TIDE—the three phenomena of the tides. i. 437:—for the salving of which, the three simple circular motions of the sun, the earth, and the moon, and the daily revolution of the earth. *ibid.*:—also the stop given to the water by America. *ibid.* vii. 14, 109-10.
- why greatest, when the sun is in the equinox. i. 437-8. vii. 15, 111:—the cause of the tides twice in twenty-four hours. i. 438-9:—upon several shores happen at several hours of the day. i. 439:—the cause of the spring tides at new and full moon. *ibid.* vii. 15, 110:—the cause of the great tides on the coast of Lincolnshire, and in the river Severn. vii. 111.
- TIME—cannot be said to have quantity, without the help of *line* and *motion*. i. 26.
- is only in the thoughts of the mind. i. 94:—is the idea of a body passing by continual succession out of one space into another. *ibid.* vii. 84:—is an accident. vii. 193.
- times of our predecessors*, what meant. i. 94.
- to call days, months, and years the motions of the sun and moon, is to say that there neither is, nor has been, nor shall be any time. i. 94.
- is a phantasm of motion. i. 95, 110, 113, 141. vii. 267:—comprehends the notion of *former* and *latter*. *ibid.*:—of succession in body moved, as being first here, then there. *ibid.*
- its complete definition. i. 95.
- is measured by motion, not motion by time. i. 95, 205.
- time continual, what. i. 98:—immediate, what. *ibid.*
- to imagine the beginning and end of space and time, is to limit them. i. 98:—space and time finite and infinite *potentially*, what. i. 99:—infinite space or time cannot be said to be a *whole* or *eng.* i. 99-100.

- conception of time, past and future, necessary to conception of motion. i. 111. can be reckoned only by some exposed motion. i. 113.
 what it is to be moved in greater and in less time. i. 114.
 times equal, greater, and less, what. i. 113.
 time is exposed by the exposition of a line. i. 141:—or of something supposed to move along that line. *ibid.*:—the motion of which must be uniform. *ibid.*:—what philosophers mean, when they represent time by a line. *ibid.*
 an instant, is an undivided, not an indivisible time. i. 206.
 as many times, so many motions. i. 394-5:—as many motions, so many times i. 395.
 place and time are only our own fancy of a body simply so called. i. 411.
 its first movements not more credible than the distance of the fixed stars. i. 447.
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 distance of time, and distance of place, hath one and the same effect in us. iii. 5.
 that which is commonly called *old time* is *young time*. iv. 456.
 the length of time is the length of a body. vii. 193:—a line, though not time itself, may be the quantity of a time. vii. 271.
- TIMOTHY**—the advice to him of St. Paul, to avoid foolish questions. iii. 505:—was an *elder*, but also a bishop. iii. 526:—ordained by the imposition of hands by the whole presbytery. iii. 544. —was not the subject, but the disciple of Paul. iii. 563.
- TITHES**—the right to, constituted by the civil power. iii. 533:—after the Captivity, paid as before to the priest. iii. 534. —not paid to the Christian Church before the time of Constantine. iii. 535:—could not be claimed by the then pastors, why. iii. 536.
 have long been demanded and taken of Christians by ecclesiastics *jure divino*. iii. 608.
 were in the kingdom of the Jews in the reign of God, the whole public revenue. iii. 609.
- TITLES**—of honour. iii. 83:—came into the empire about the time of Constantine the Great. *ibid.*:—became in time mere titles without office. iii. 84.
- TITUS**—the advice to him of St. Paul touching the heretic. iii. 505.
- TOHU, BOHU**—confusion and emptiness. v. 20, 63.
- TONGUE**—to grieve with the tongue, an abuse of speech. iii. 20:—the tongue of man is a trumpet of war and sedition. ii. 67.
- TOPHET**—its situation. iii. 447. v. 443:—the idolatry of the Jews there committed. *ibid.*:—the priests of Moloch burned there by Josiah. *ibid.*:—the filth and garbage of the city deposited there. *ibid.*
 the fires kept to purify the air. *ibid.*:—called the place of the damned by the name of *Gehenna*. iii. 448, 626,
 the fire of, may be eternal, in what sense. iii. 626.
- TORICELLI**—his experiment to prove a vacuum. i. 420-22. vii. 23, 92:—why the equilibrium of the mercury and the air, is at the height of 26 inches. i. 422:—of 29 inches. vii. 93.
- TORMENT**—eternal torment, a greater punishment than natural death. iii. 437:—what is meant in Scripture by *eternal torment*. *ibid.* 625-7. iv. 351-2.
 the place of, appears from the Scriptures to be on earth. iii. 444:—is determined by no note of situation, but only by the company. iii. 445.
 the *Tormenters*, who. iii. 448.
 the doctrine of eternal torments, whence. iii. 616.
 shall be eternal by the *succession* of sinners, not by their immortality. iii. 627.
 the fear of everlasting torments, deters subjects from obeying their princes. ii. 155 6.
 eternal torments can neither be piously believed, nor proved by Scripture. iv. 354.
- TORTURE**—accusation extorted by torture, no testimony. iii. 128 —is to be used but as means of conjecture, in the further search of truth. *ibid.*
- TOUCH**—the proper organ of, what. i. 404, 507:—the phantasm made by, hard and soft &c. i. 405. phantasms common to both touch and sight, what. *ibid.*
 the objects of, are not hard, soft &c., but the bodies themselves from which those things proceed. i. 405.
 rough and smooth to the touch, what. i. 507.
 is produced by the immediate pressure of the organ by the object. iii. 2.
- TOUGH**—what so called. i. 334, 342.
hard, soft, tough &c., used only comparatively. i. 334:—are of different degrees of quality, not of different kinds. *ibid.*
- TRACTION AND PULSION**—what they are. i. 343-4.
- TRADE**—the regulation of foreign trade belongs to the sovereign. iii. 237.
- TRADITIONS**—alleged by the Roman Church, and called the unwritten word of God, but old wives' fables. iii. 686:—some-

what of them found in the ancient fathers. *ibid.*

TRANSFIGURATION—of our Saviour. *iii.* 619:—was a vision. *ibid.*

TRANSPARENT—that which is not transparent, shall never be made transparent by human art. *vii.* 169 72:—all bodies transparent, made so by God in the beginning. *vii.* 171.

TRANS-SUBSTANTIATION—makes the accidents of one body spirits possessing the body of Christ. *iii.* 70. never perhaps thought of by St. Paul. *iii.* 593. how practised by the Romish priests. *iii.* 611:—not established by the Romish Church till the time of Innocent *III.* *in.* 612. *vi.* 182. that God *can* transubstantiate the bread into Christ's body, not enough to save the worship of the Eucharist from idolatry. *iii.* 654.

TREASON—is a renunciation of the covenant of obedience. *ii.* 199:—that is, of all the laws at once. *ibid.*—is manifested, how. *ii.* 199-200:—is manifested by those that say they cannot yield simple obedience to the sovereign, keeping their obedience to God entire. *ii.* 200:—by those that deny any of the essential rights of sovereignty. *ibid.*—acts not treason by the *natural*, may be made so by the *civil* law. *ii.* 200. is a sin not against the civil, but against the natural law. *ii.* 200:—traitors are punished not as subjects, but as enemies. *ii.* 201. treason against the divine majesty, is what. *ii.* 225, 249. *ii.* 313:—in Abraham's subjects, to deny *God* the only treason. *ii.* 231:—in their posterity, to deny *the God of Abraham*, also treason. *ibid.* *ii.* 249:—in the kingdom of God by the *new covenant*, to deny *that Jesus is Christ*. *ii.* 313-14. of High-Treason. *vi.* 68:—is a crime by reason without any statute. *vi.* 70-72:—the law of treason before the statute of Edward *III.* what. *vi.* 75:—a man condemned of treason in the reign of Henry *VI.* for saying the king was a natural fool. *vi.* 77:—whether taking the Great Seal from a patent, and fastening it to a counterfeit commission, be treason. *vi.* 78-9:—misprision of, what. *vi.* 79:—the punishment of, what. *vi.* 126:—and how warranted by Scripture. *ibid.*:—the punishment of petit-treason, what. *vi.* 128. the *Gunpowder treason*, how brought about. *vi.* 189.

TRIANGLE—straight lines drawn parallel to the base of a triangle, are to one another as parts of the sides cut off from the vertex. *i.* 192.

TRIBUTE—see TAXES.

TRINITY—not ascribed to God in the Bible. *iii.* 487:—the Trinity of witnesses on earth. *iii.* 488.—in that on earth, the unity is not of the thing. *ibid.*:—in that of heaven, the persons are of one and the same God, represented on three different occasions. *ibid.* the substance of the doctrine of the Trinity, as gathered directly from the Scriptures. *in.* 488-9. the Trinity, and the persons thereof, are one pure, simple, and eternal corporeal spirit. *iv.* 306.—the attribute *individual*, why given to it ever since the Council of Nice. *iv.* 307. many of the texts of Scripture alleged to prove it, are not so firm as that high article requireth. *iv.* 317. was the subject of the first and most troublesome heresies. *iv.* 390:—the same described. *ibid.*

TRITONS—the Sea-Gods of the Gentiles. *iii.* 99.

TRUE—truth, and true proposition, equivalent to one another. *i.* 35. *ii.* 303. *iv.* 24:—though sometimes opposed to *apparent* or *figned*, yet always to be referred to the truth of proposition. *i.* 35. a true proposition may follow from false propositions. *i.* 43:—but never the reverse. *ibid.* *determinately* true, what. *i.* 131. true and false, attributes of speech, not of things. *iii.* 23.—are not incident to beasts. *iv.* 25. true *determinate* and *indeterminate*. *iv.* 277.

TRUST—and distrust, what. *iv.* 44:—to trust in God or in Christ, what. *iv.* 66.

TRUTH—not any affection of things, but of the proposition concerning them. *i.* 35, 38:—truth and falsity have no place but amongst such creatures as use speech. *i.* 36 *iii.* 23. the first truths were arbitrarily made by those that imposed names upon things. *i.* 36. some truths eternal. *i.* 38. of future things, depends not on our knowledge, but on the foregoing of their causes. *i.* 130. consists in the right ordering of names in affirmations. *iii.* 22:—he that seeketh precise truth, how he must deal with names. *ibid.* men, when they look for somewhat be-

- yond nature, often stumble on those truths which are pressed upon them by nature. iii. 39.
- in a commonwealth wherein false doctrines have by time been generally received, the contrary truths may be offensive. iii. 164:—the most sudden and rough bursting in of a new truth, does never break the peace, but sometimes awakes the war. *ibid.*
- some general truths found out by right reasoning as ancient almost as language itself. iii. 665.
- wheresoever there is place for preferring and adorning of error, there is more place for preferring and adorning of truth. iii. 702.
- men now call not only for *peace*, but also for *truth*. iii. 711:—are not so inclined to the reverence of antiquity, as to prefer, when novelty can breed no disorder, ancient errors before new and well-proved truths. *ibid.*
- truth that opposeth no man's profit or pleasure, is to all men welcome. iii. 714.
- is more commonly on the side of the few, than of the multitude. iv. 71.
- produces nothing but truth. *ib.* 62.
- TRUST**—the good man deceived by too much. iii. introd.:—the evil man, by too little. *ibid.*
- TYRANNY**—a name given, by those that mislike it, to monarchy. iii. 171. ii. 93.
- signifies no more than *sovereignty*, in one or in many men, with some tincture of choler. iii. 706. ii. 95:—the toleration of a hatred of tyranny, is the toleration of hatred of commonwealth in general. *ibid.*
- TYRANT**—*tyrannicide*, not *regicide*, the name used by the Latin writers. iii. 315:—signified originally no more than a *monarch*. iii. 682:—afterwards, the hatred borne to monarchy by popular states. iii. 683.
- the *thirty tyrants* of Athens. iii. 682. ii. 153.
- that a *tyrant king* may be put to death, from this error has followed the slaughter of how many good kings. ii. pref.
- in a democracy or an aristocracy a subject that should by consent of all possess himself of the sovereign power, would be a legitimate monarch, not a tyrant. ii. 94-5:—if without such consent, he would be an enemy, but no tyrant. ii. 95:—he commonly called a *king*, that governs well, a *tyrant* that governs ill. *ibid.*
- the prejudice against tyrants originates in the Greek and Roman authors. ii. 95:—to them not *tyrants* only, but *kings* were odious. *ibid.*
- that *tyrannicide* is lawful, seditious doctrine. ii. 153. iv. 208.
- under the name of *tyrant* included not only monarch, but all chief rulers in any government whatsoever. ii. 153.
- a tyrant, if he commands without right, is justly put to death. ii. 153:—but as an *enemy*, not as a *tyrant*. *ibid.*
- TYRANNOPHOBIA**—the disease of, the fear of being strongly governed. iii. 316.
- ULYSSES**—when others wept, alone wept not, why. iv. 267-8. v. 307:—would not have ventured again into the cave of Polyphemus. vii. 354.
- UMBRÆ**—what the Latins so called. iii. 96.
- UNDERSTANDING**—is the imagination raised by words, or other voluntary signs. iii. 11:—is common to man and beast. *ibid.*
- the understanding peculiar to man, is the understanding of his thoughts by the contexture of the names of things. iii. 11, 28:—is nothing but the conception caused by speech. iii. 28.
- want of understanding, ignorance of the signification of words. iii. 90:—disposes men to take on trust the truth they know not, and the errors and nonsense of them they trust. *ibid.*
- is by the flame of the passions never enlightened, but dazzled. iii. 174.
- ascribed to God, how to be understood. iii. 352.
- what meant by *captivating our understanding* to the word of God. iii. 360:—understanding, not in our power to change. *ib.*
- is the delivering of names from equivocation. iv. 23.
- UNION**—all uniting of private men, if for evil intent, is unjust. iii. 223.—if for intent unknown, dangerous. *ibid.*
- a *union* of men, is what. ii. 68. iv. 70, 121:—is made by what covenant of every man. iv. 121-2.
- UNITY**—a name given to the infinite number of number. i. 413.
- UNJUST**—may be resolved into what. i. 74:—that taken to be unjust which it has been the custom to punish, from what cause. iii. 91.
- UNIVERSAL**—nothing universal, but names. i. 20, 106. iii. 21. iv. 22:—names so called, why. i. 20. iii. 21.
- that the *idea of anything is universal*, why a false proposition. i. 60.
- of singular than universal things, it is easier known that they are. i. 66-8:—and of universal than of singular things, why they are and what their causes. *ib.*

- universals must be known to be, before their causes can be known. i. 68:—are contained in the nature of singular things. i. 69:—the knowledge of them, how to be acquired. *ibid.*
 a universal name denotes the conceptions of infinite singular things. i. 80.
- UNIVERSE—is the aggregate of all bodies. iii. 381, 672 iv. 349.:—no part thereof, that is not *body*. iii. 381, 672.
 not all the universe by the common people called *body*. iii. 381.
- UNIVERSITY—things in Universities to be amended. iii. 3:—amongst which the frequency of insignificant speech. *ibid.*
 the universities the source of the opinions contrary to the peace of mankind so deeply rooted in their minds. iii. 330-1. vi. 233:—till Henry VIII, always maintained the Pope against the commonwealth. iii. 332. vi. 233-4:—if not the authors of those false doctrines, yet knew not how to plant the true. iii. 332:—retain yet a relish of that subtle liquor wherewith they were first seasoned against the civil authority. *ibid.*
 is an incorporation of many public schools under one government. iii. 670:—the three principal professions, the Roman religion, the Roman law, and medicine. *ibid.* vii. 346-7:—philosophy hath place there no otherwise than as an handmaid to the Roman religion. *ibid.* *ibid.*:—geometry, till very lately, had no place at all, as being subservient to nothing but rigid truth. iii. 671. vii. 347.
 not philosophy properly, but *Aristotility* taught there. iii. 670. vii. 347:—geometry thought *magic*, and an art diabolical. iii. 671.
 have been all erected by the pope's authority. iii. 693. vi. 184, 213:—their teaching serves to keep the errors of the church of Rome undetected. *ibid.*:—the doctrines forged in them, that enabled the pope to mount into the throne of all Christian sovereigns. iii. 695:—are the operatories of the clergy. iii. 699:—received their discipline from authority pontifical. *ibid.*
 are the fountains of civil and moral doctrine, and care should be taken to keep it pure, both from the venom of heathen politicians, and the incantations of deceiving spirits. iii. 713.
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 the grounds of seditious doctrines learned in the universities. iv. 219. vi. 233:—the profit derived from them by the pope. vi. 185, 214-15. vii. 400:—have been to this nation as the Wooden Horse to Troy. vi. 213:—no lasting peace till they direct their studies to teaching absolute obedience to the laws of the king, and his edicts under the Great Seal. vi. 233:—are the core of rebellions. vi. 236:—the doctrine fit to be taught there, what. *ib.* the University of Oxford purged by the parliament. vi. 347.
 all the universities of Europe hold sensation to proceed from species. vii. 339.
 the people stirred up to resist the then supreme civil power by men which came from the universities. vii. 344.
- URIAH—put to death by David. iii. 200.
- URIM AND THUMMIM—how translated in the Septuagint. iii. 557. vi. 279.
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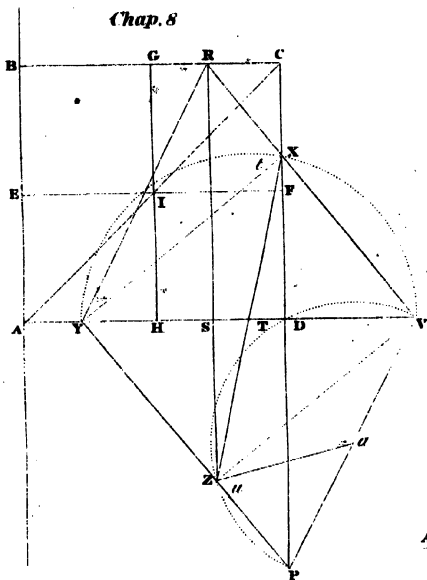
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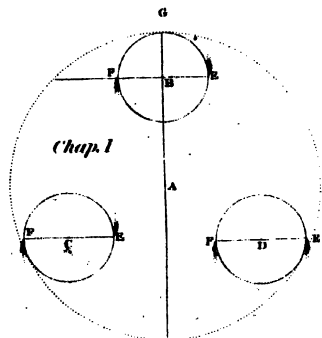
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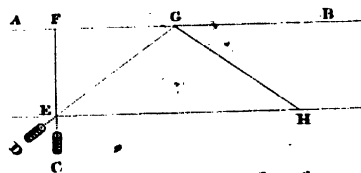
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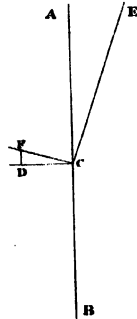
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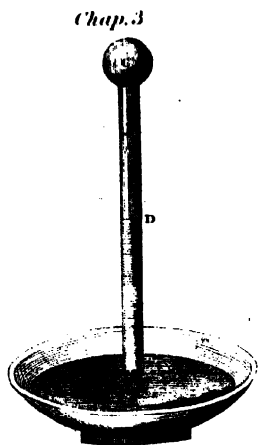
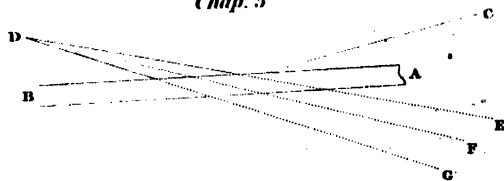
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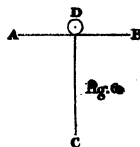
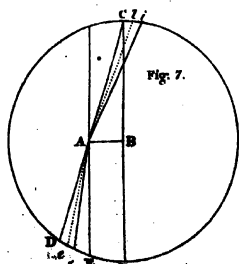
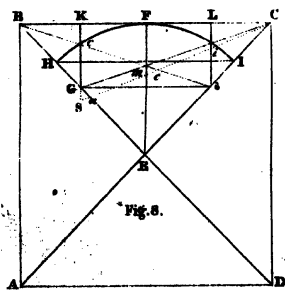
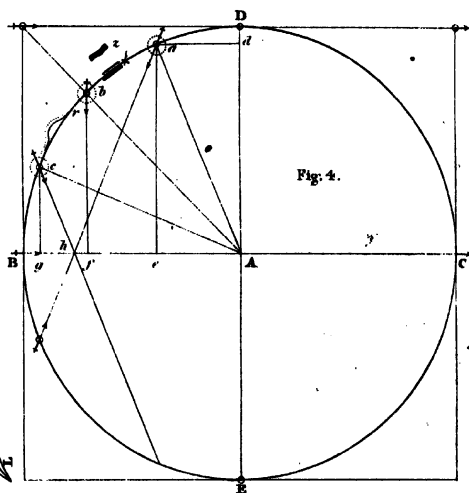
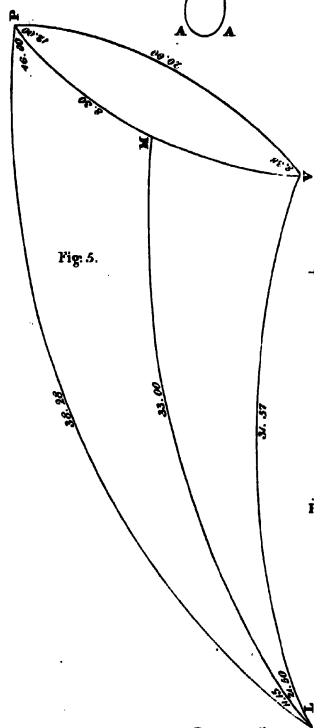
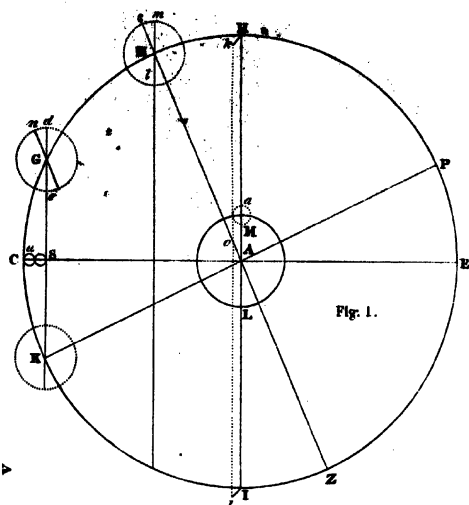
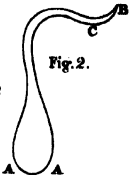
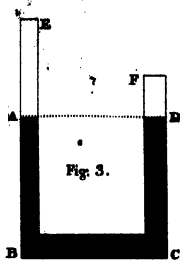


Chap. 5



Chap. 5





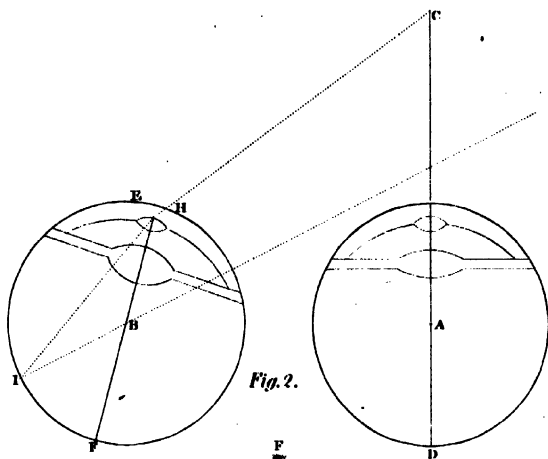


Fig. 2.

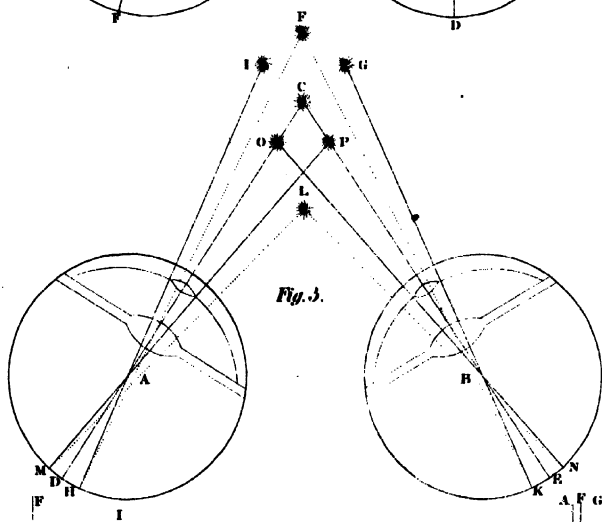


Fig. 3.

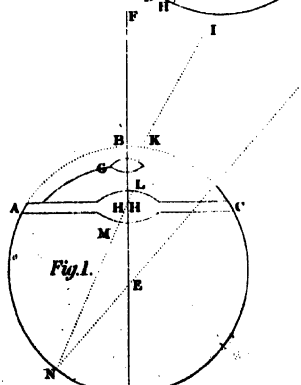


Fig. 1.

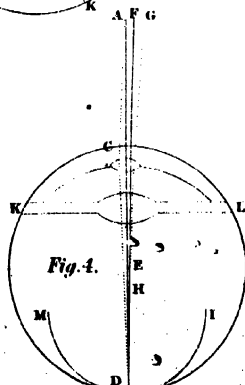
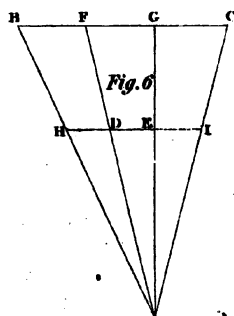
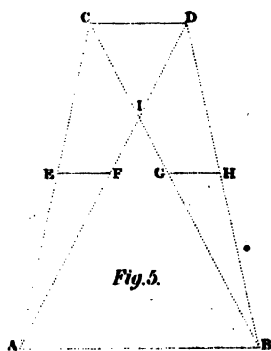
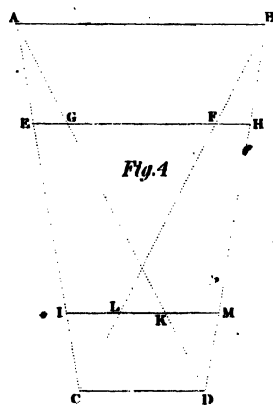
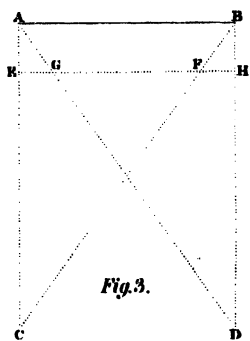
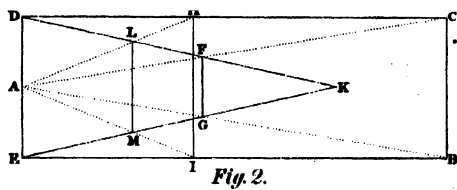
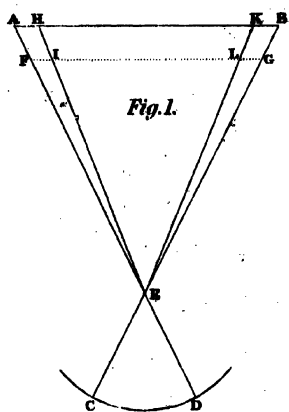
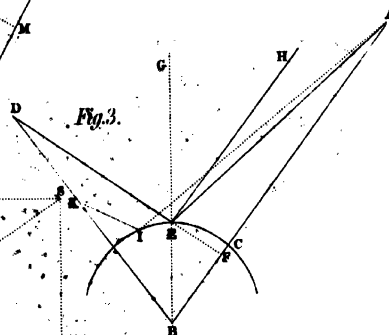
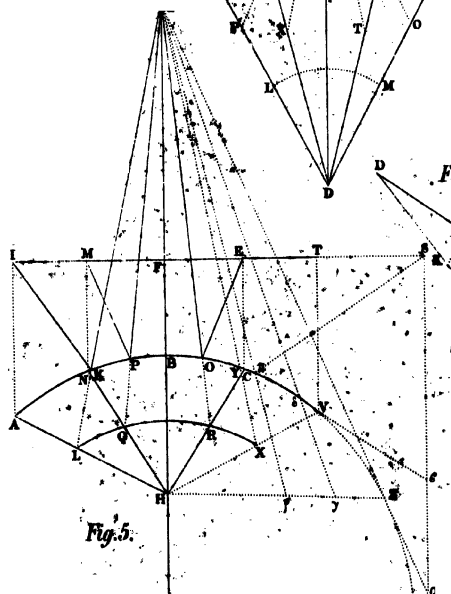
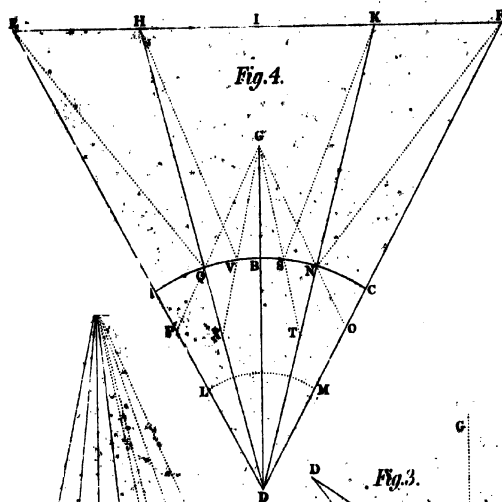
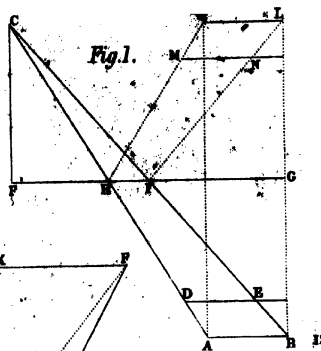
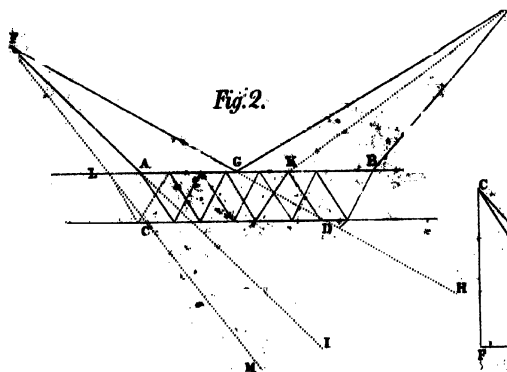


Fig. 4.







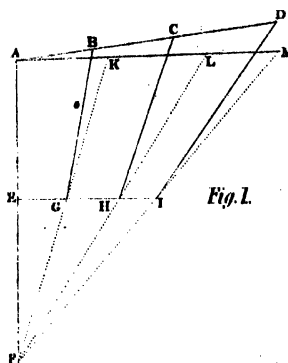


Fig. 1.

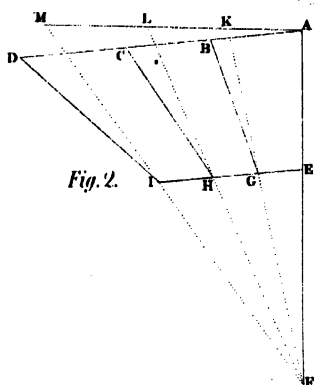


Fig. 2.

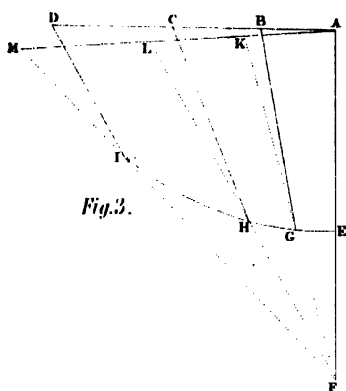


Fig. 3.

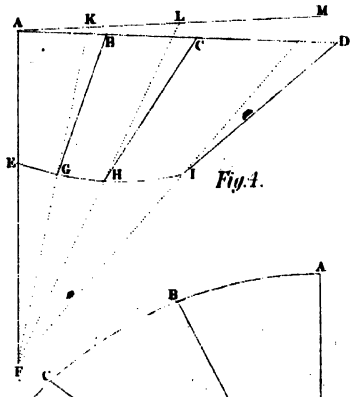


Fig. 4.

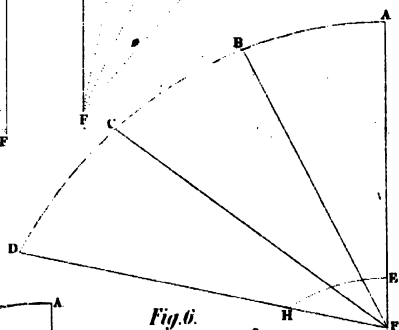


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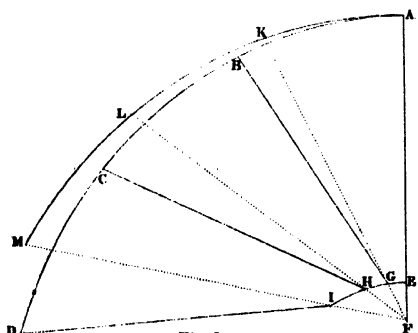
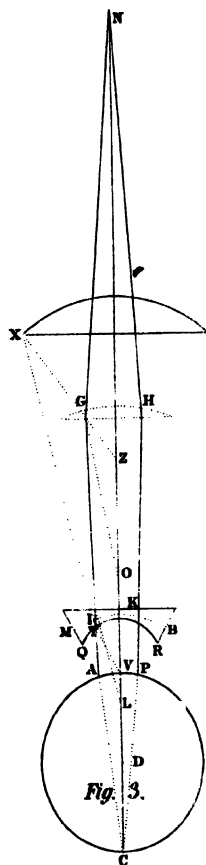
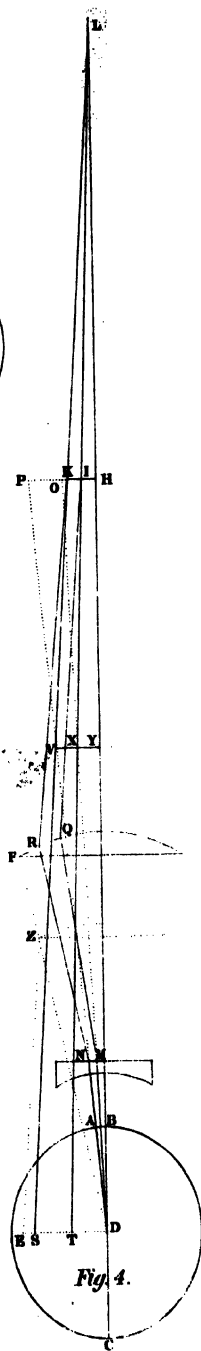
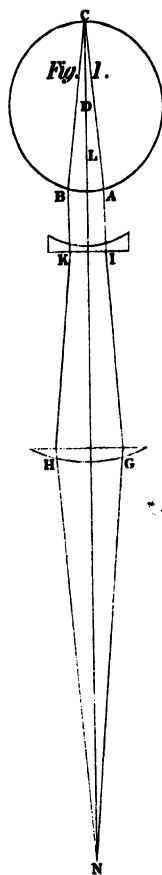
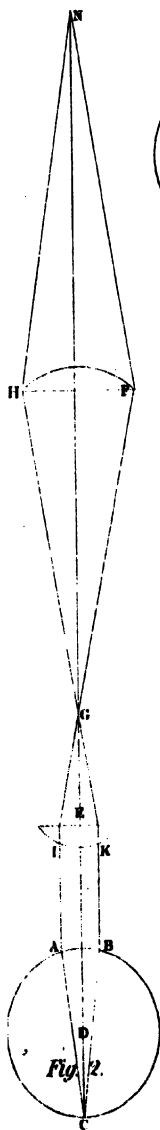


Fig. 5.



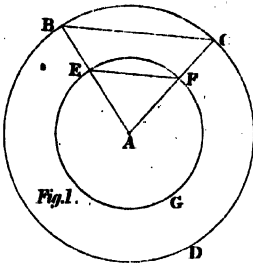


Fig. 1.

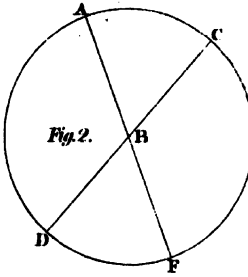


Fig. 2.

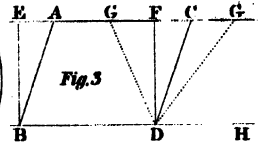


Fig. 3.

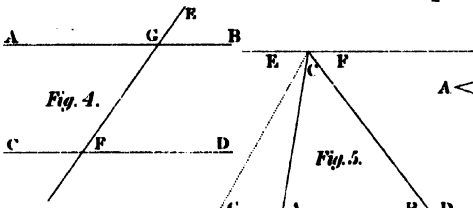


Fig. 4.

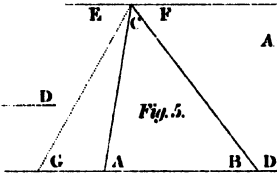


Fig. 5.

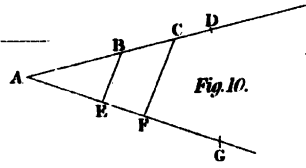


Fig. 10.

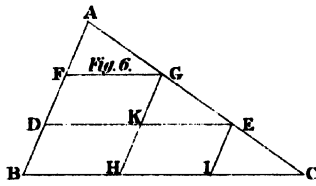


Fig. 6.

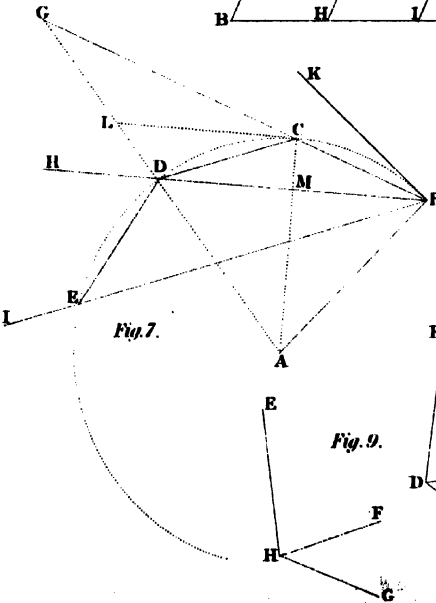


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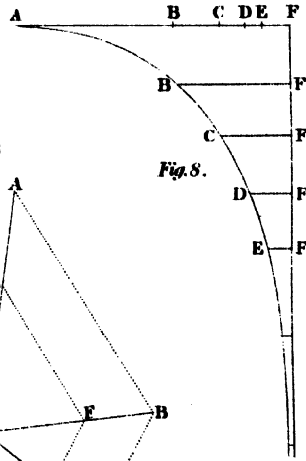


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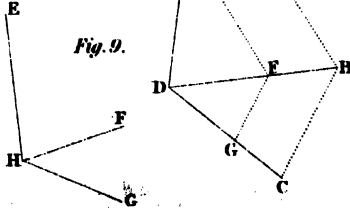
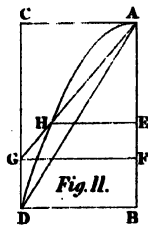
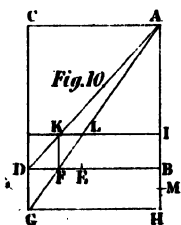
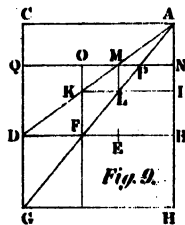
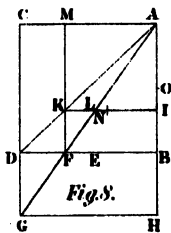
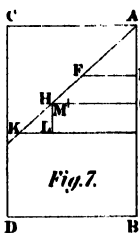
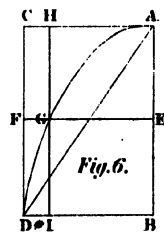
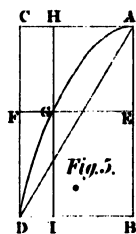
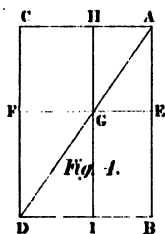
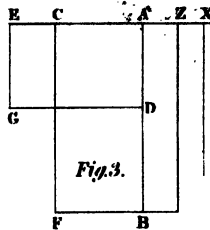
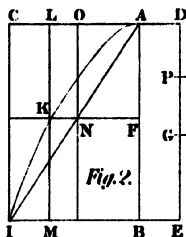
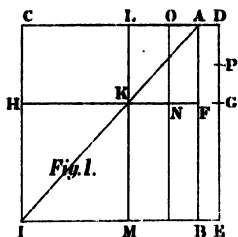
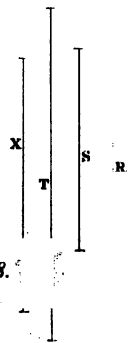
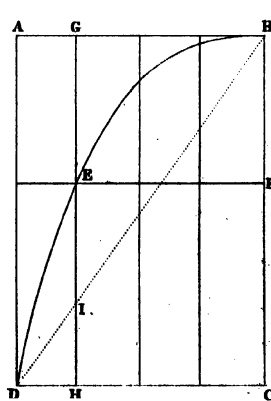
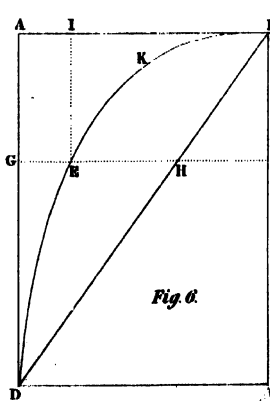
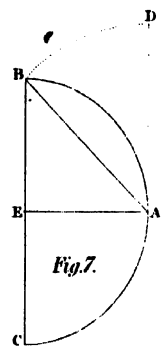
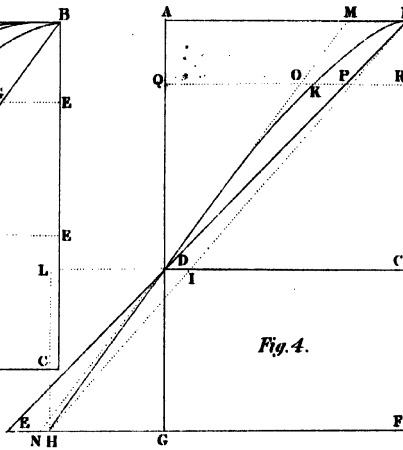
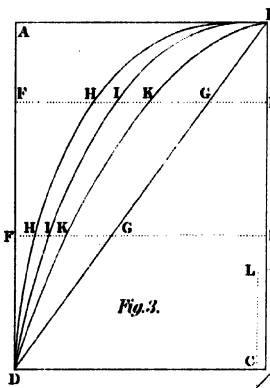
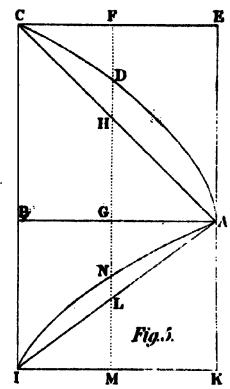
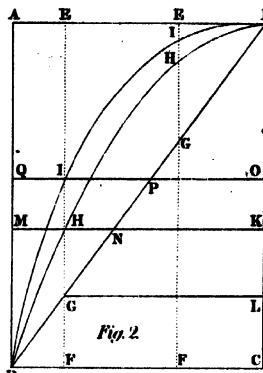
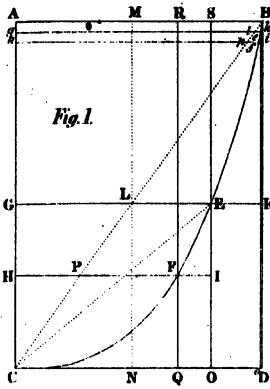
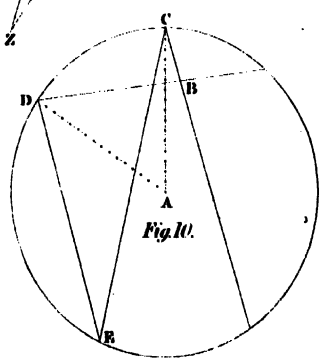
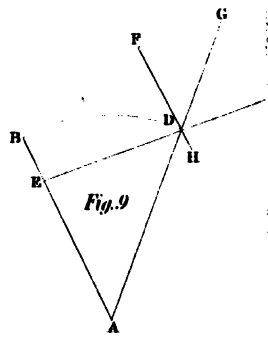
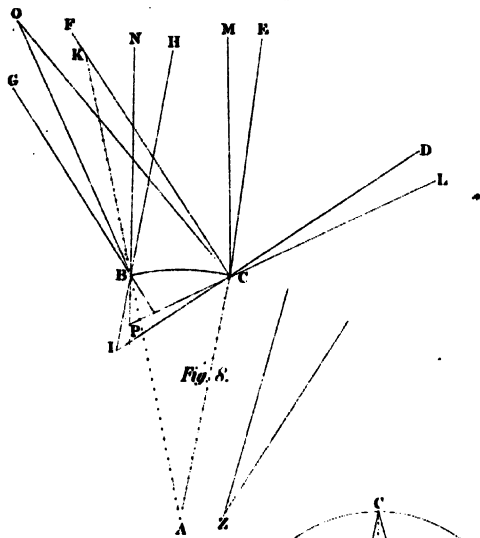
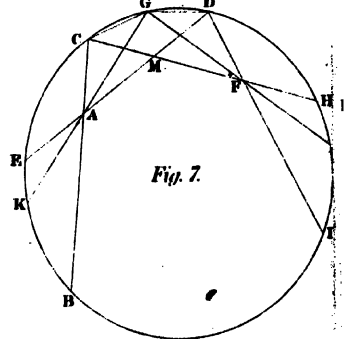
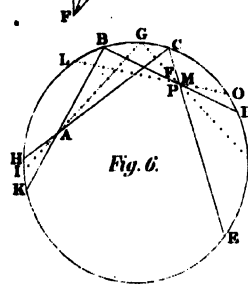
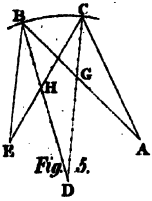
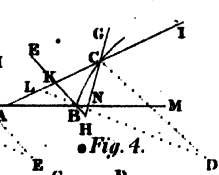
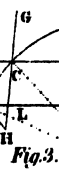
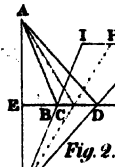
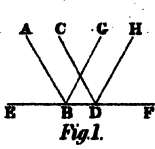


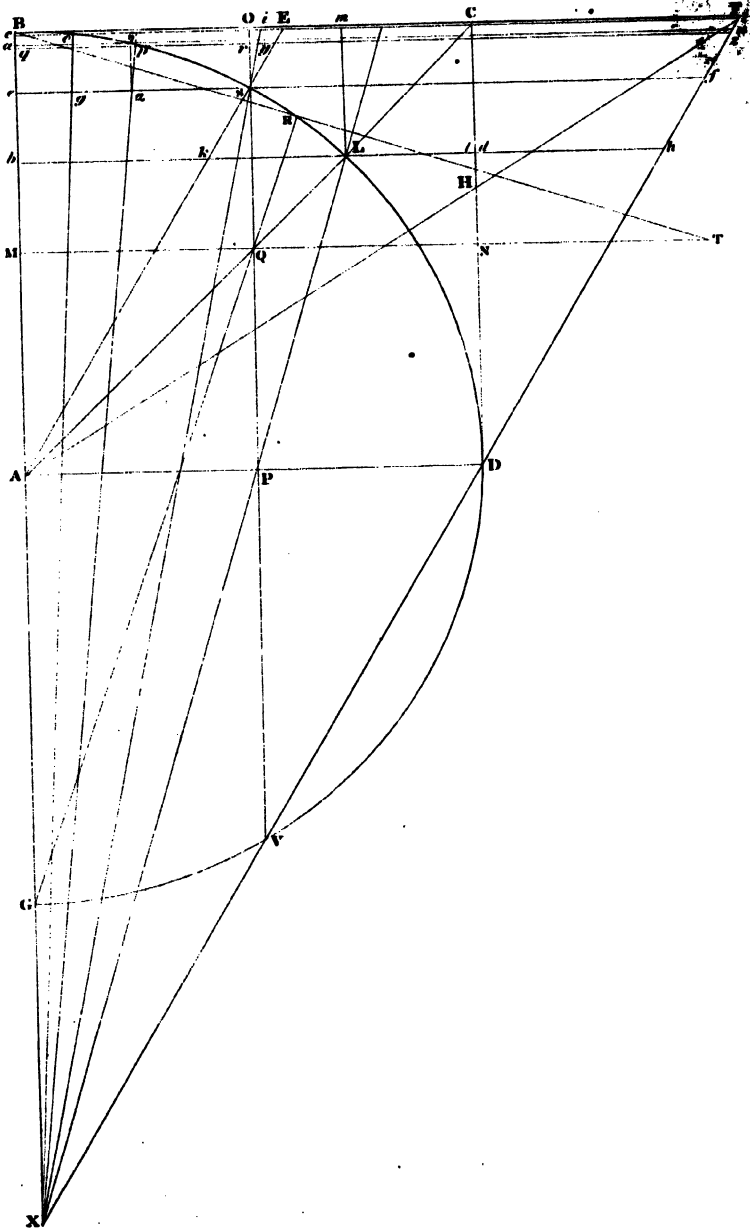
Fig. 9.











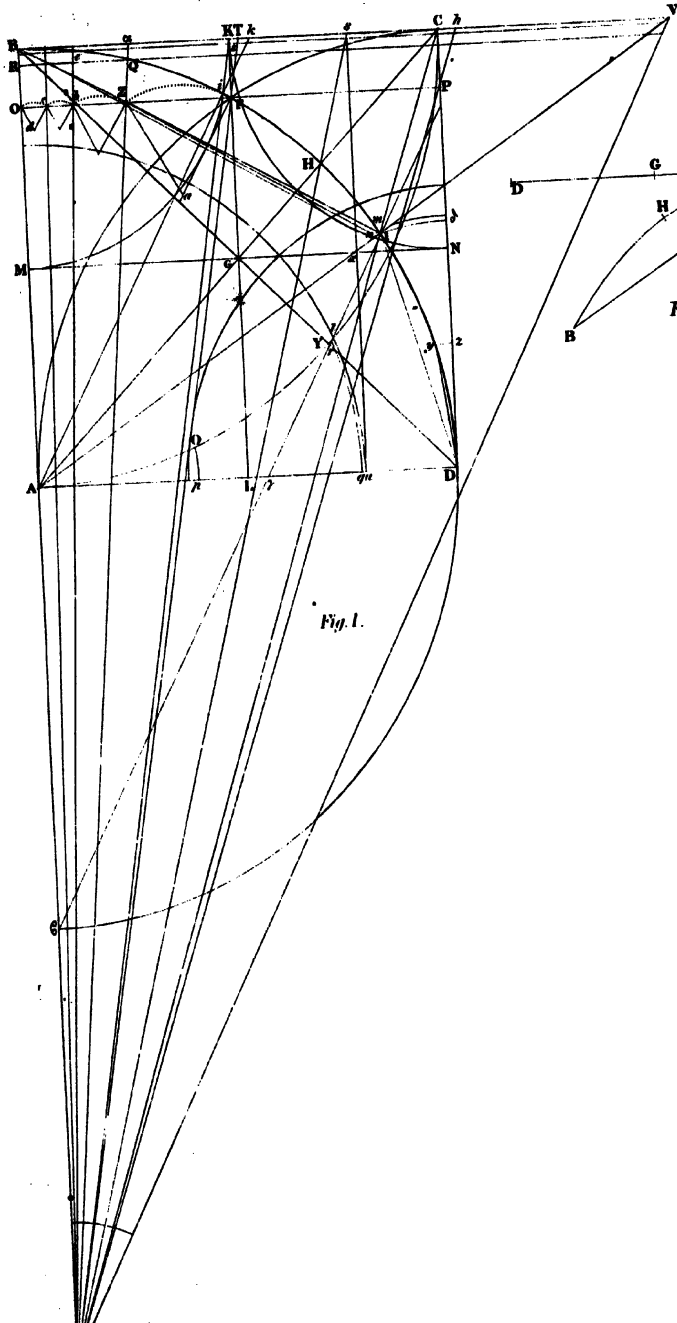


Fig. 1.

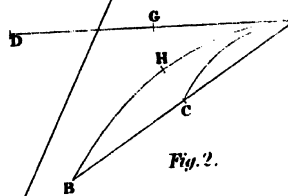


Fig. 2.

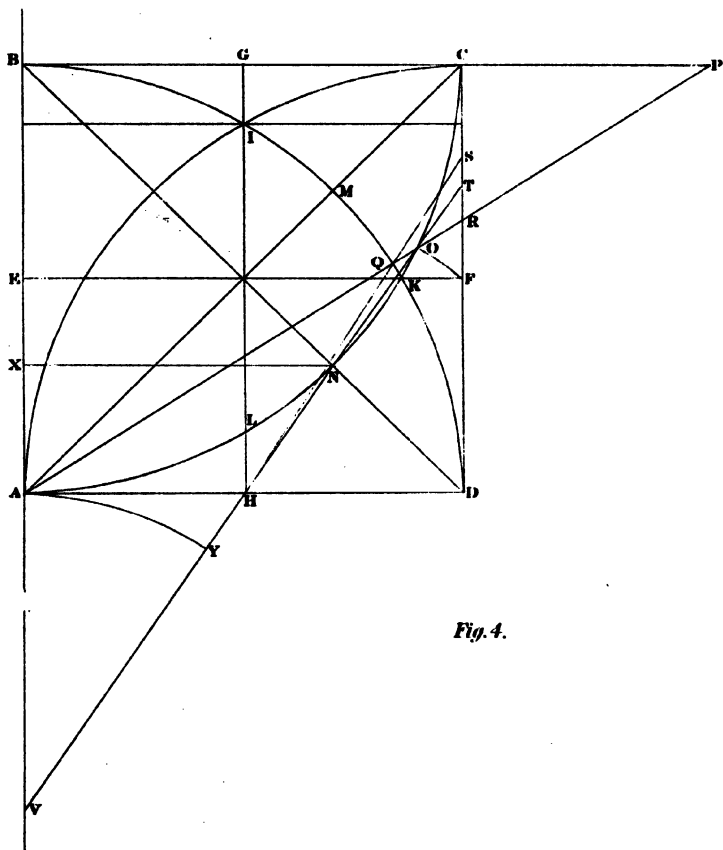
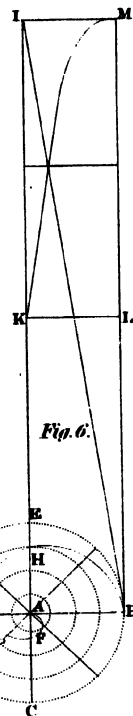
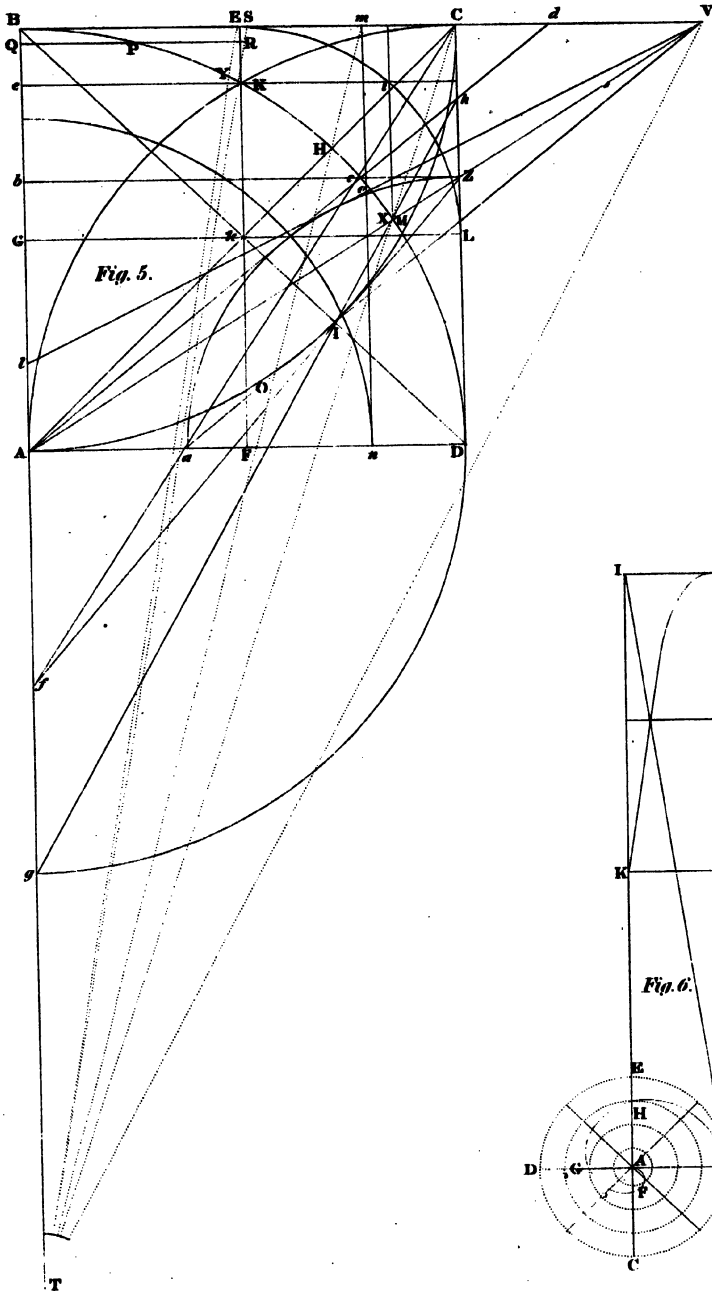
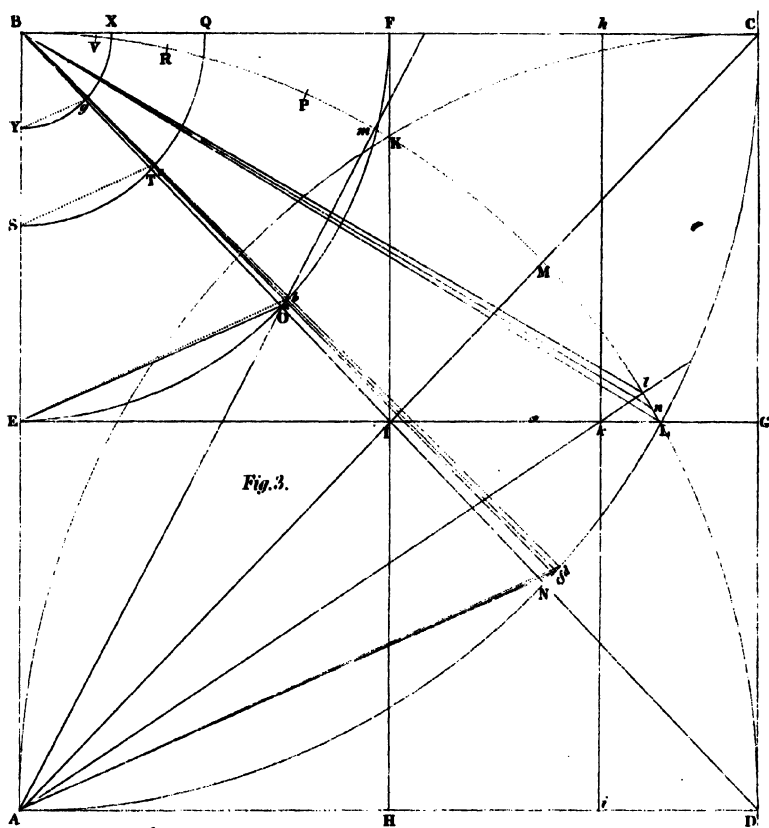
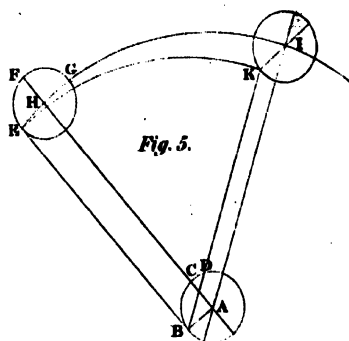
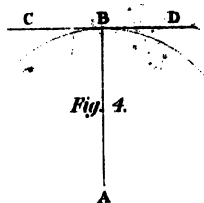
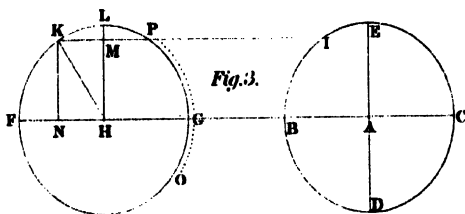
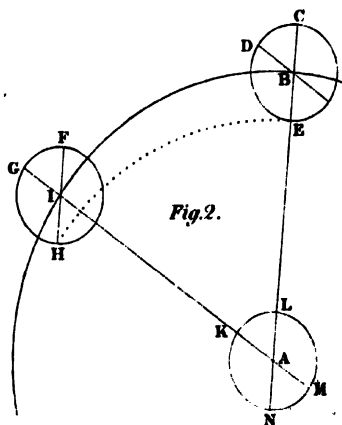
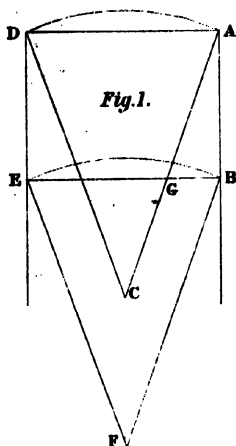
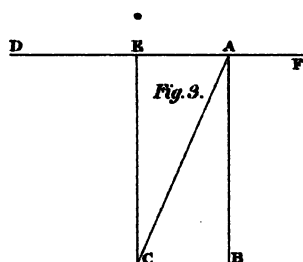
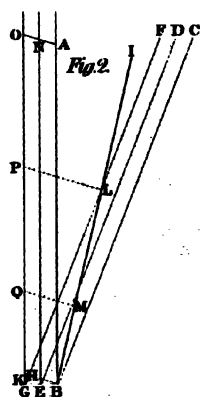
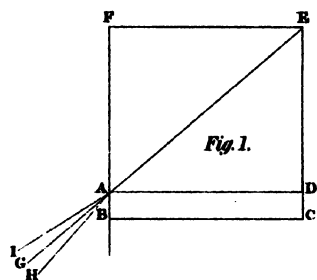


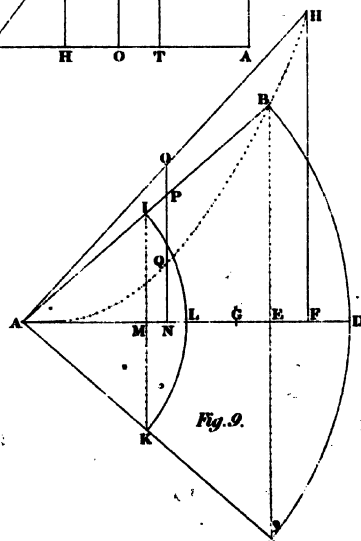
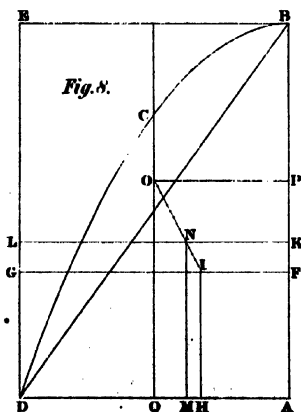
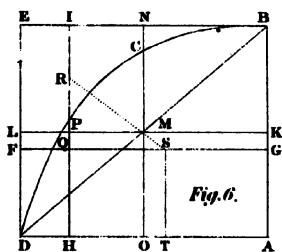
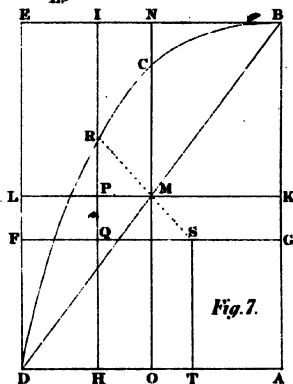
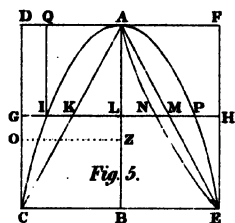
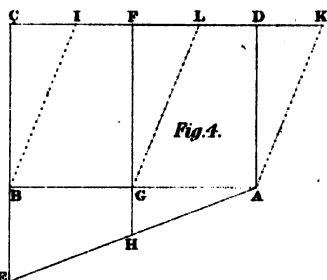
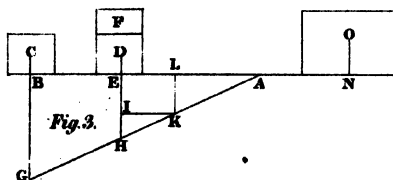
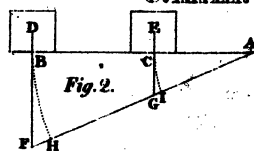
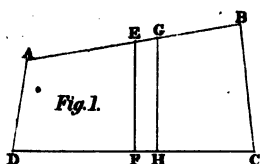
Fig. 4.

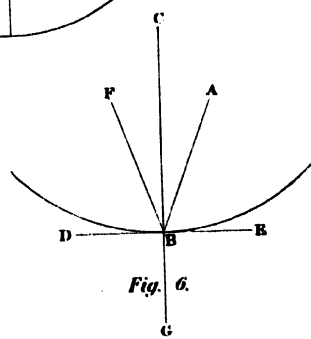
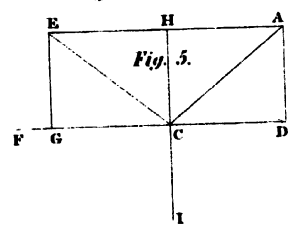
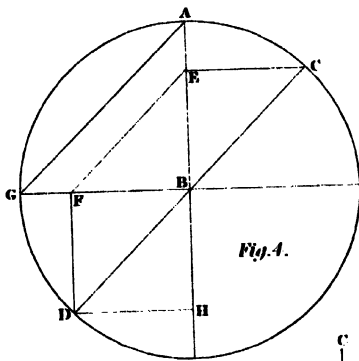
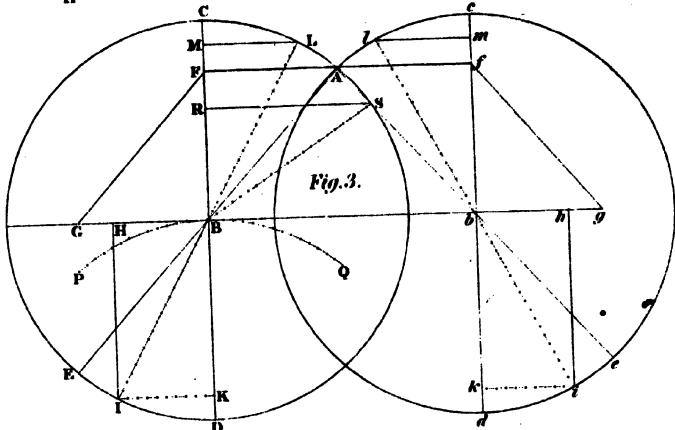
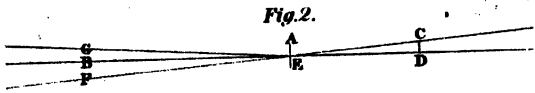
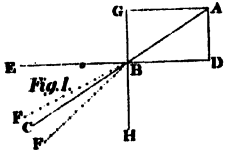


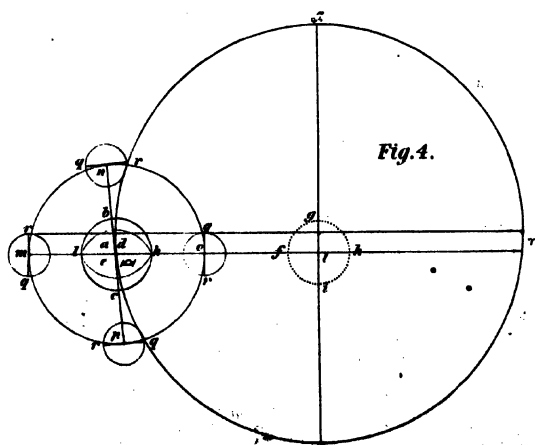
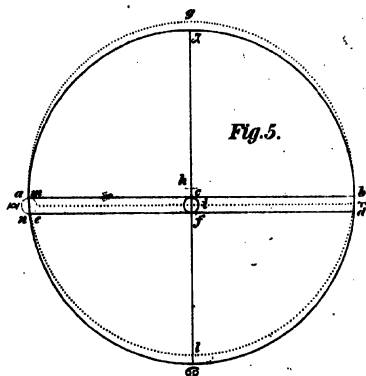
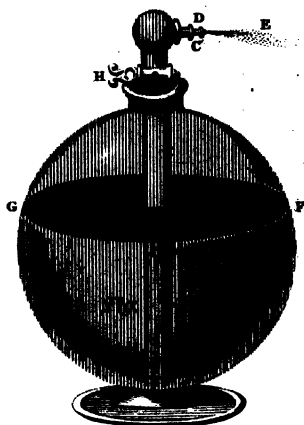
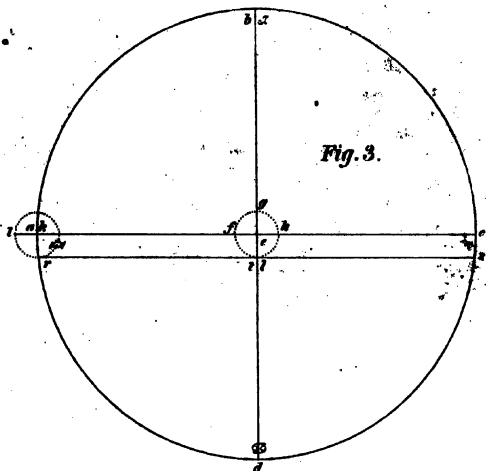












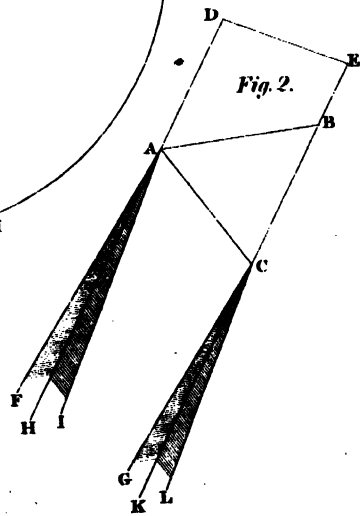
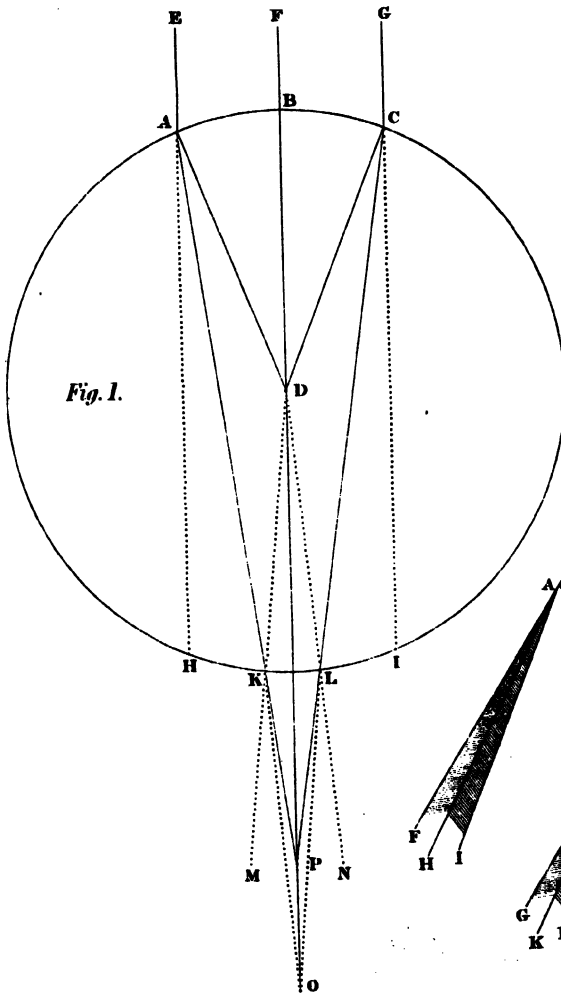


Fig. 3.

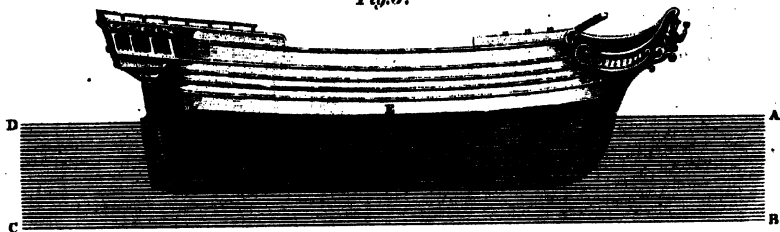


Fig. 2.

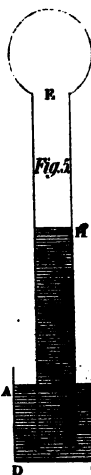
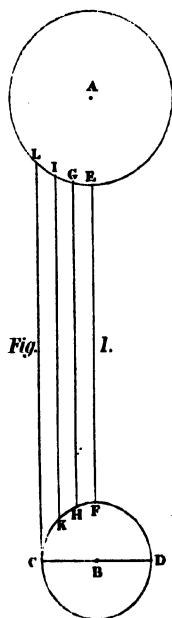


Fig. 5.

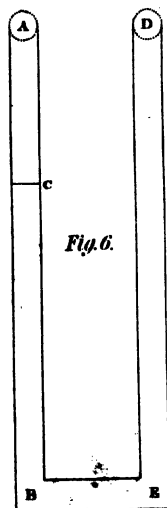


Fig. 6.

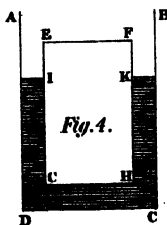


Fig. 4.

Fig. 1.

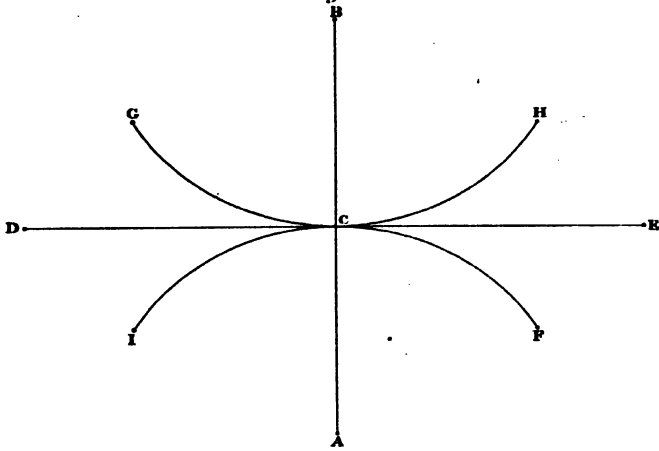
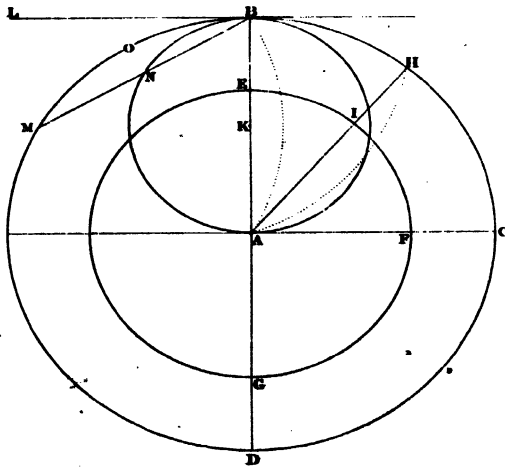
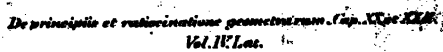
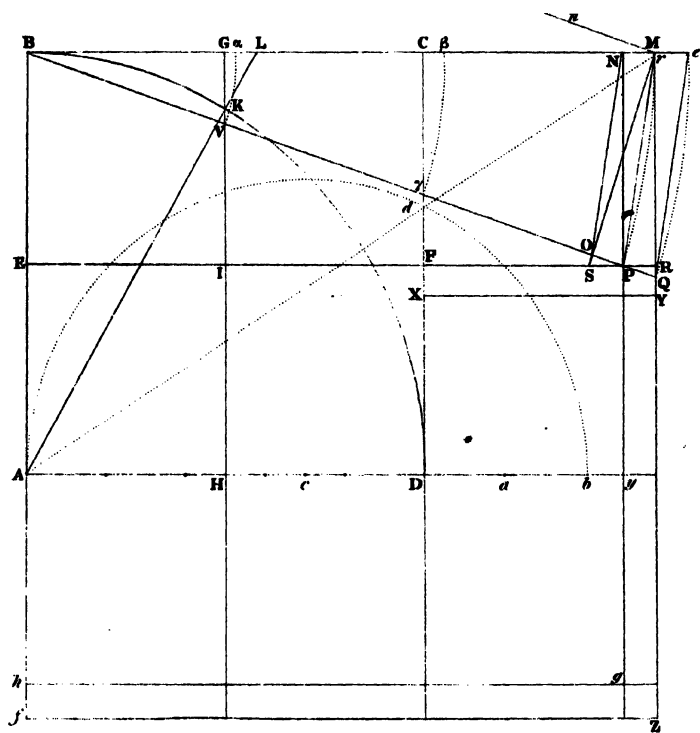
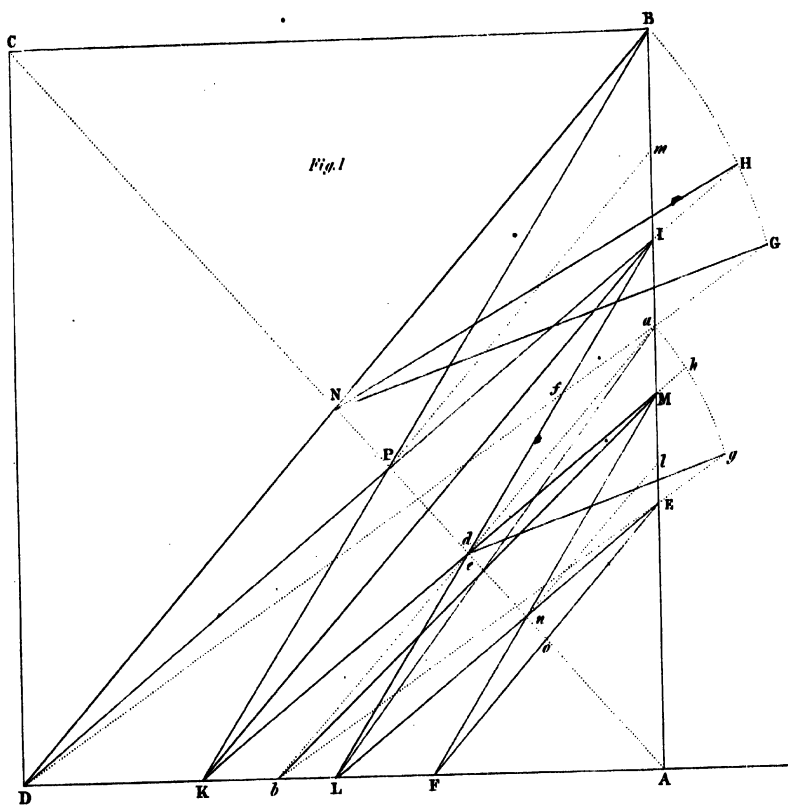


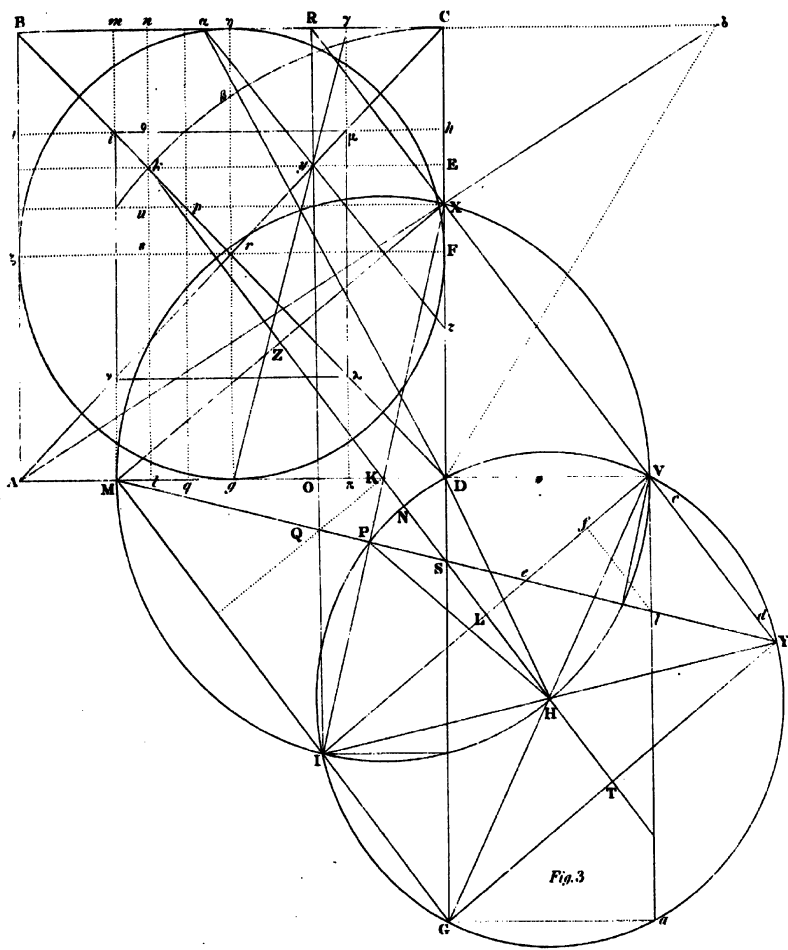
Fig. 2.

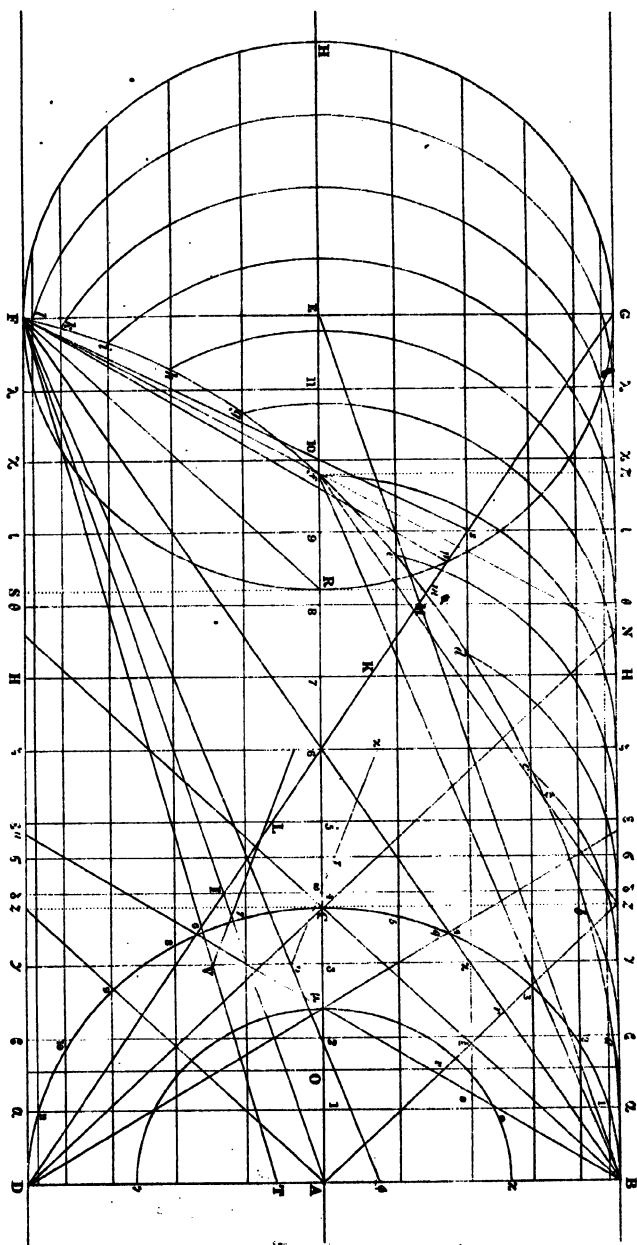


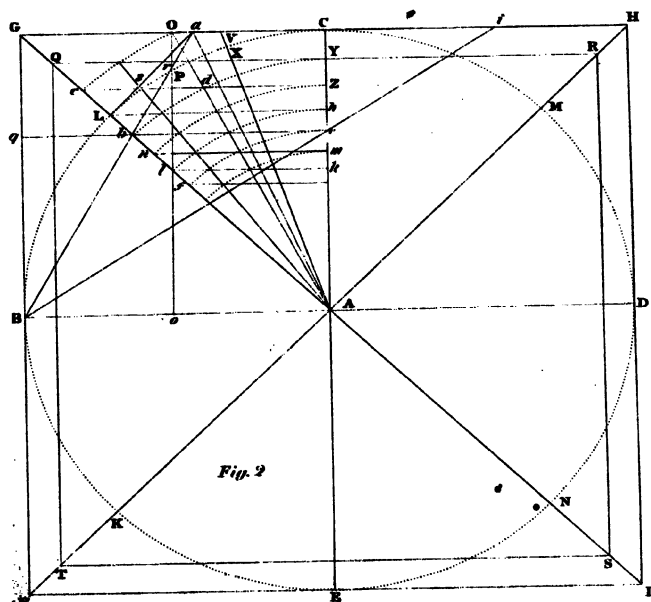
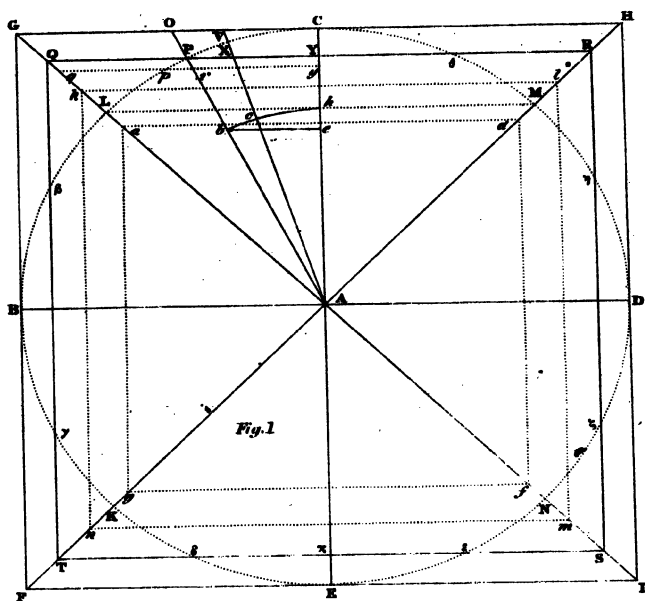


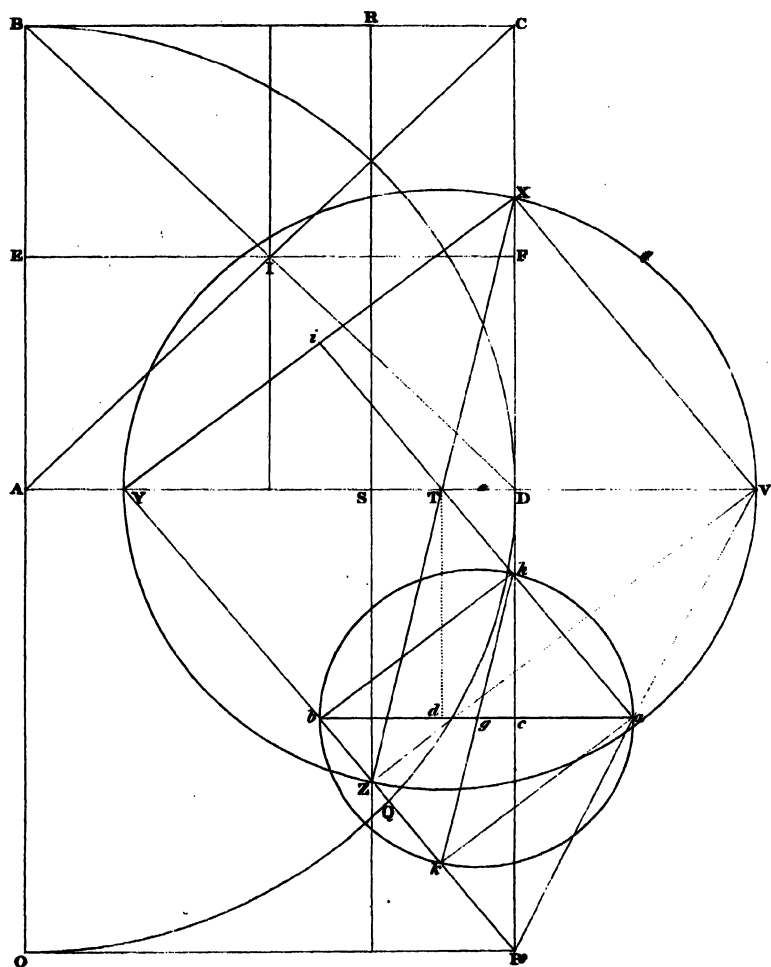












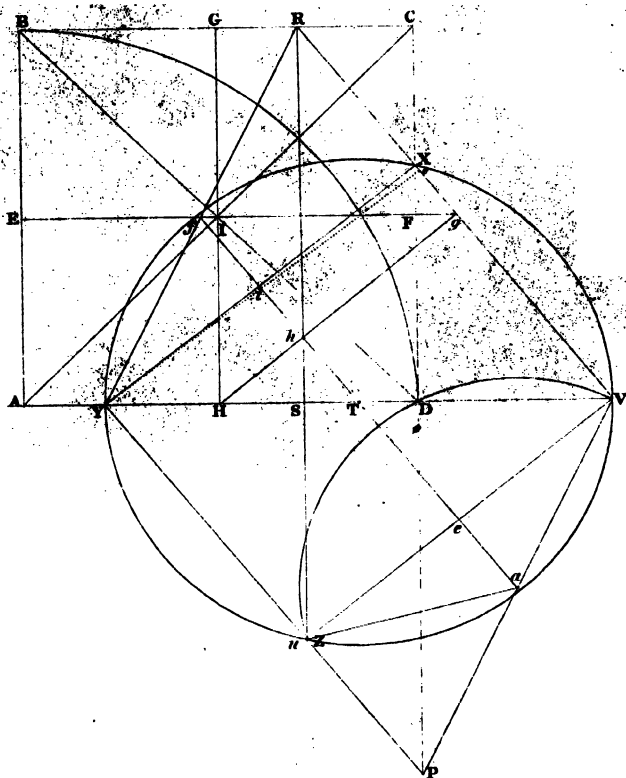


Fig. 1

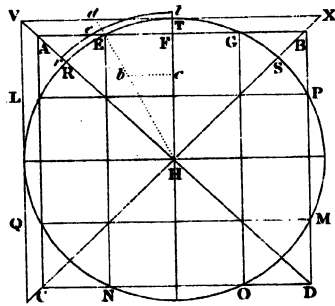
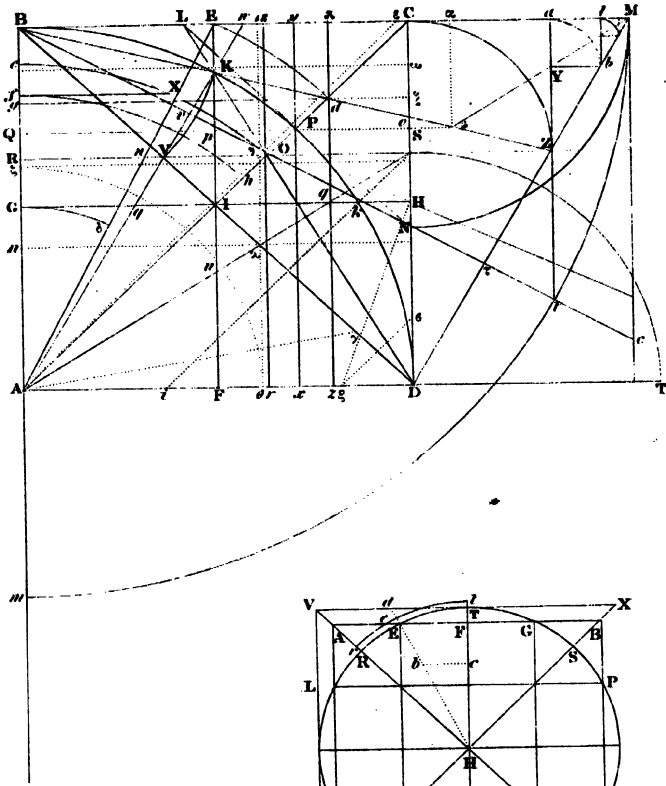
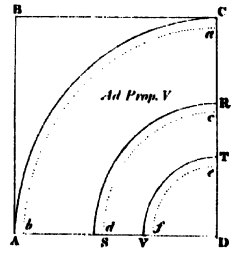
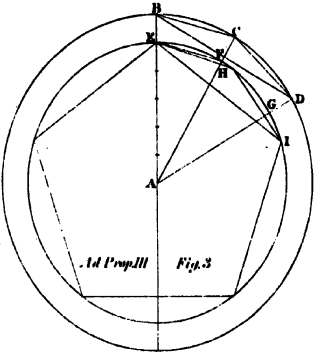
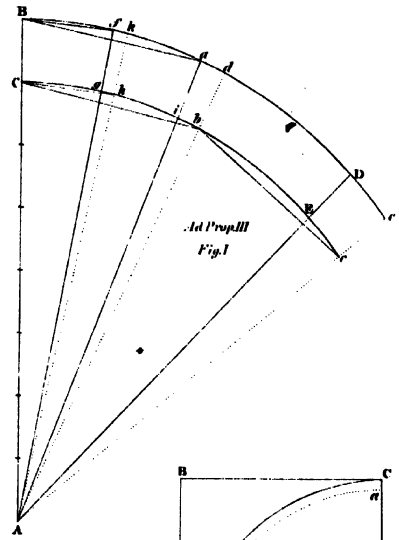
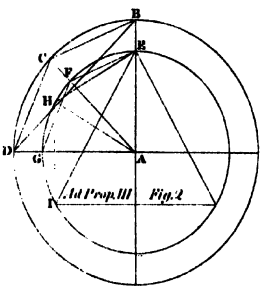
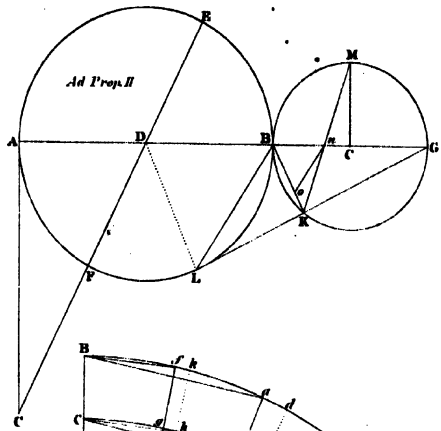
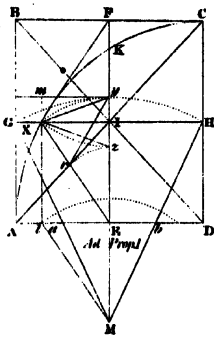
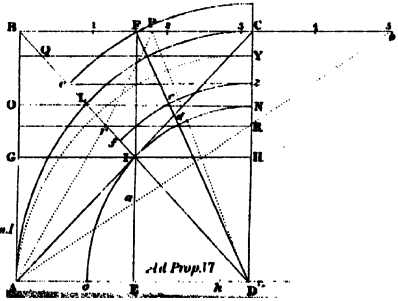
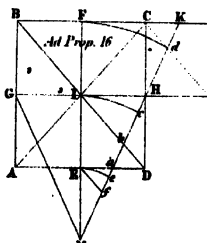
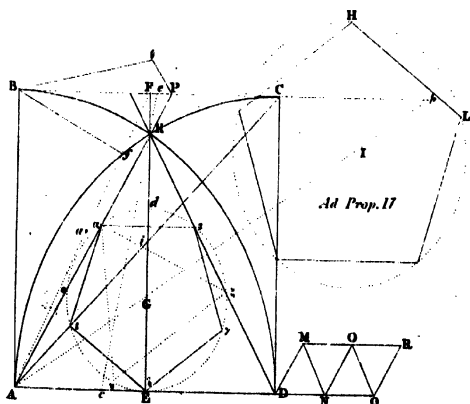
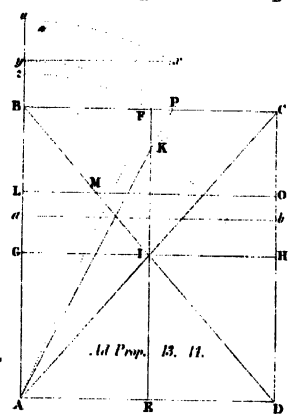
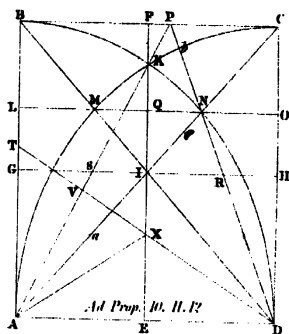
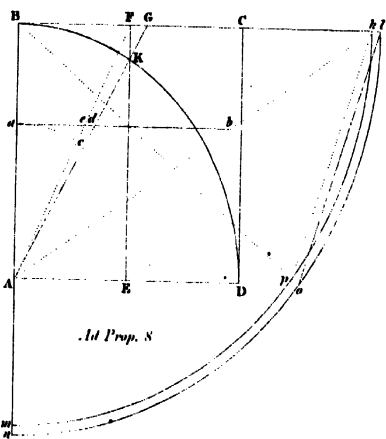
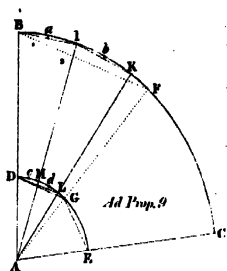
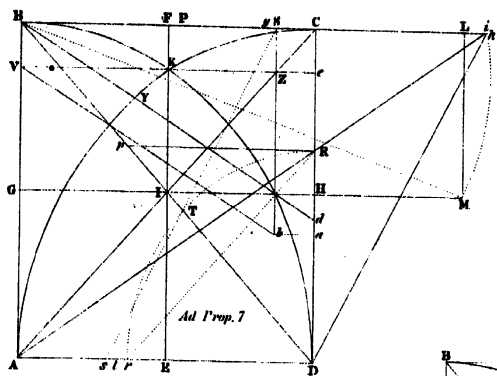


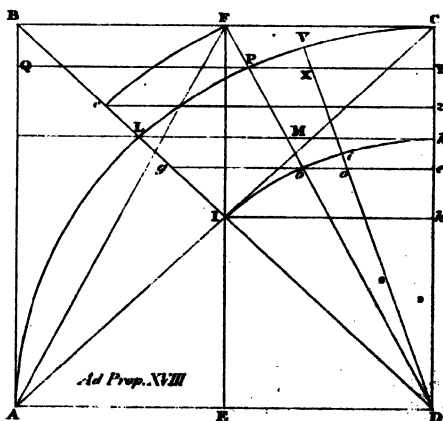
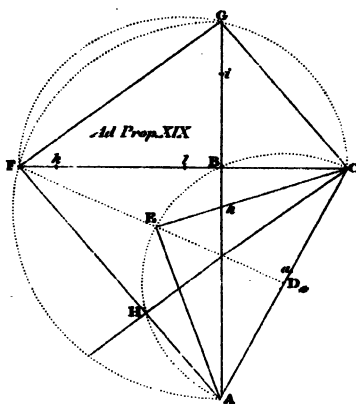
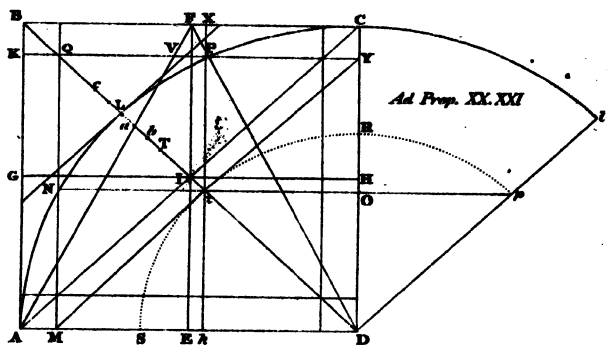
Fig. 2

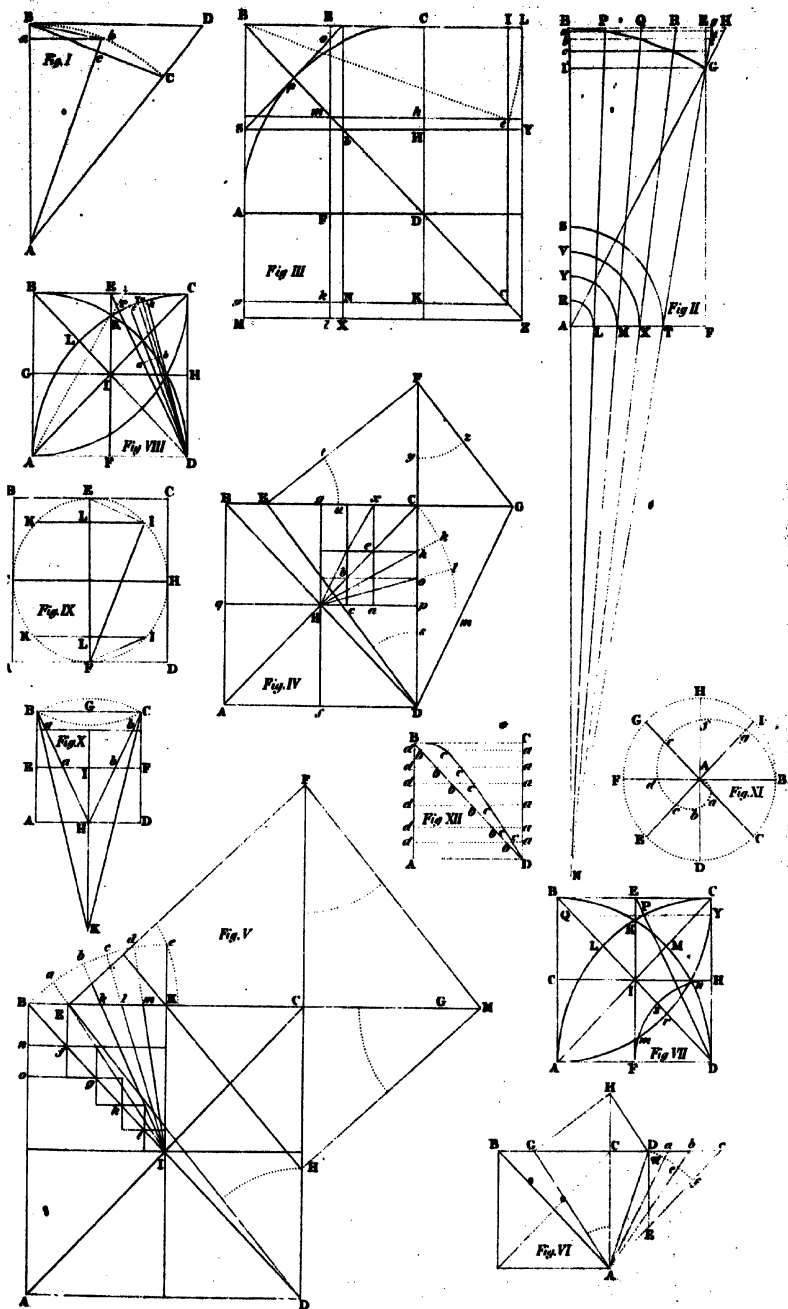


Ron. taut. Geometricum. I.
Vol. V. Lat.









Ad Contru IV
Fig. 1

